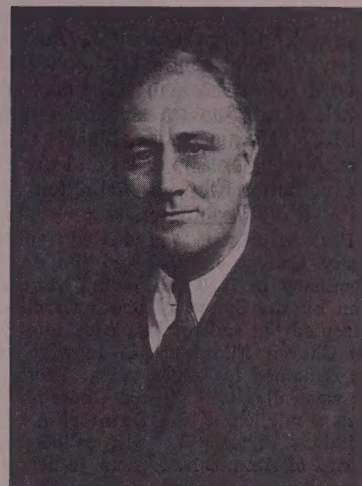


THE LUTHERAN

"Stand fast in the liberty wherewith Christ hath made us free"

The President's Message to the Citizens of the United States



PRESIDENT FRANKLIN D. ROOSEVELT

For more than three centuries we have been building on this continent a free society, a society in which the promise of the human spirit may find fulfillment. Commingled here are the blood and genius of all the peoples of the world who have sought this promise.

We have built well. We are continuing our efforts to bring the blessings of a free society, of a free and productive economic system, to every family in the land. This is the promise of America.

It is this that we must continue to build—this that we must continue to defend.

It is the task of our generation. But we build and defend not for our generation alone. We defend the foundations laid by our fathers. We build a life for generations yet unborn.

We defend and we build a way of life, not for America alone, but for all mankind. Ours is a high duty, a noble task.

Day and night I pray for the restoration of peace in this mad world of ours. It is not necessary that I, the President, ask the American people to pray in behalf of such a cause—I know you are praying with me.

I am certain that out of the hearts of every man, woman and child in this land, in every waking minute, a supplication goes up to Almighty God; that all of us beg that suffering and starving, that death and destruction may end—and that peace may return to the world.

In common affection for all mankind, your prayers join with mine—that God will heal the wounds and the hearts of humanity.

(Signed) Fireside Talk, May 26, 1940.

PROMOTION SECRETARY

Luther League Emphasizes Promotion and Calls the Rev. William J. Ducker as Associate Secretary for Promotion and Intermediate Work

ANOTHER indication of the larger program of activities in which the Luther League of America is engaged is the new office which they have authorized and to which they have called the first incumbent. The new officer, as indicated above, will deal particularly with promotion and with intermediate work. The Rev. William J. Ducker has been a special Board missionary of the Board of American Missions, doing work of origination since the summer of 1938. He started St. Mark's Church, South Jacksonville, Fla., and organized Resurrection Church, Arlington, Va., a suburb of Washington.

Pastor Ducker was graduated from Newberry College in 1926 and the Southern Seminary in 1929. Following his ordination by the Synod of South Carolina, he accepted the call to the pastorate of Trinity Church, Ellore, S. C., in which work he remained for seven years. From there he was called to Redeemer Church, Macon, Ga., a mission of the Board of American Missions. Thence he was called by the Board of American Missions to become its special representative in the fields above named.

The Impression of the South

Pastor Ducker is a native of Charleston, S. C., and both his educational and ministerial years have been spent in the South. Naturally THE LUTHERAN was interested in his views relative to industrial and ecclesiastical conditions in the portion of the United Lutheran Church which was formerly covered by the United Synod in the South. THE LUTHERAN was told several years ago that a large industrial advancement was imminent, owing to the development of pulp wood forests from which paper would be manufactured and owing to other developments which would be the products of discoveries and inventions in chemistry. Pastor Ducker was not willing to prophesy relative to a large increase in the population of the southern area of the United States. He said, "People from other and more thickly settled Lutheran sections are moving in, but not at a rate which would attract especial attention." That upon which he does insist, however, is the eagerness of the membership of the United Lutheran Church in the South to make the most of opportunities for missioning. There are at present so many areas untouched by the Lutheran Church. Some of these are places where new industrial developments are taking place. Said he, "There could be many new congregations begun in the South if the Board of American Missions could be assured of such support as would enable these congregations to have sufficient time to develop to the stage of self-support." When he was asked what he meant by that *when*, he explained, "The economic progress and congregational growth might not keep pace with that

which is possible in some other sections of the country, especially in big city suburban developments.

Pastor Ducker has been a member of the Executive Committee of the Luther League of America for the last five years and is thoroughly familiar with its operations and its objectives. When advancement showed the necessity for specialization in the field of promotion, the League turned to him to initiate this work. A call was extended in January and was later accepted.

A Leader of Young People

Pastor Ducker has been actively interested in young people's work in the synods with which he was connected. He has served on the executive committee of the Luther League of South Carolina, has taught young people's courses in leadership training schools and summer assemblies, and has represented the Luther League of America at state and synodical conventions. He has contributed articles to the *Luther League Review* and *The Parish School*. His name is not unknown to readers of THE LUTHERAN. He was chairman of the South Carolina Synod's publicity committee for several years, during which time he wrote extensively for *The Lutheran Messenger* and reported synodical conventions to THE LUTHERAN. He was the author of reports of the Luther League convention at Long Beach, Calif., last July and of annual meetings of its Executive Committee. During his connection with the Georgia-Alabama Synod he was a member of the News Letter Staff of THE LUTHERAN. He was a member of the publicity group which was in action at conventions of the United Lutheran Church at Savannah, Columbus, and Baltimore. He will assist in this service when the twelfth convention opens at Omaha next October.

Pastor Ducker is now on duty in his new position, but he will continue to supply the congregation at Arlington until the Board of American Missions secures his successor.

READJUSTMENT

For more efficient service to Sunday school teachers who use Dr. D. Burt Smith's expositions of the Sunday school lessons, THE LUTHERAN is advancing the date of his comments one week. This change is made at the request of many readers. The readjustment required expositions of two lessons in this issue.

THE LUTHERAN takes this occasion to call the attention of all its readers to the pages devoted to the expositions of the Sunday school lessons and the Luther League topics.



REV. WILLIAM J. DUCKER

THE LUTHERAN

The Official Organ of the United Lutheran Church

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TILL DEATH US DO PART



THE Lutheran Church defines marriage as a covenant, not a sacrament. It consists essentially of the exchange of solemn promises by one man and one woman who have reached the stage of maturity of body and mind that enables them to understand the privileges and duties that are involved. The relationships of the contract are second in importance only to the essentials whereby the individual maintains life and personality. In fact, man is so fashioned and endowed by his Creator as to require the establishment of this covenant. The inspired Word thus teaches in the revelation, "Male and female created He them."

The high position which marriage has in the scale of human relations is indicated by the fact that it receives precedence over the connections of children to their parents. "Therefore shall a man leave father and mother, and shall cleave to his wife; and they twain shall be one flesh." Our Lord gave a similarly high place to those joined by the covenant of matrimony when Paul was inspired to write, "Husbands, love your wives, even as Christ loved the Church and gave Himself for it. Wives, submit yourselves unto your husbands, as unto the Lord."

Such being the content of the marriage contract, one rightly expects that divine favor is graciously and bounteously bestowed upon it. In our "Order for Marriage" this thought is beautifully expressed in the paragraph:

"And although, by reason of sin, many a cross hath been laid thereon, nevertheless our gracious Father in heaven doth not forsake His children in an estate so holy and acceptable to Him, but is ever present with His abundant blessing."

As is true of all relationships in which God's will for man determines rights and duties, indifference to or neglect of the conditions of the solemn contract of marriage is defiance of divinely-established laws. Therefore those who enter upon this covenant and those who

are dependent upon fidelity to it suffer. Like any infraction of the Creator's decrees (which differ from man-made statutes in that the penalty is sure to fall in some form), any infraction of the covenant is an offense.

The marriage covenant has not one but three "areas of influence." It deals (first) with the regime of sex; that is, of man's corporeal life. The deep-seated desires, which are creatively established and powerful in order to preserve the race, are put under orderly control by the terms of the covenant. But the social order is likewise fundamentally concerned with such an appreciation of the permanency and principles of marriage as will preserve the family, the race, the institutions of society, and the uplift of mankind to higher and higher appreciation of man's place in the Creator's mind at his making. He is not a brute but one made to have dominion over the works of God's hands.

The state's assumption of authority over marriage, the listing of bigamy, incest, adultery, and prostitution as crimes and subject to judicial action is the indication of the significance to the social order of the contract of marriage.

The third "area" with which the covenant has to do is spiritual. One can deem this of the greatest importance because the maintenance of communion with God is therein involved. While the New Testament does not make of the household the basis of the kingdom of God that the family is to the state and to the institutions of society, there is ample evidence from the apostolic writers that the marriage covenant is not less sacred under the dispensation of faith than it was under the Mosaic institutions of law. On the contrary, the obligations that children shall be reared in the nurture and admonition of the Lord is intensified because the life in the body is seen to be the threshold of the life to come. "Broken homes" are spiritual tragedies as well as a source of problem children, of inmates of penal and charitable institutions, and social unrest.

The Church in The News

By G. ELSON RUFF

World-wide Communion

A PROPOSAL is being made by Christian leaders that on October 6 every Christian congregation in the world celebrate the Holy Communion. No union services are suggested. The plan is for each church to administer the Sacrament on that day, and to seek to have all its members present at its service. Such a day might help Christians rededicate themselves for a larger sacrificial service at the beginning of the autumn's work, and bring to each Christian a sense of unbroken fellowship with other Christians around the world.

Why We Enter the Ministry

A HALF dozen Presbyterians just being ordained state their reasons for entering the ministry in a recent issue of *The Presbyterian Tribune*:



(1) "Jesus is the only hope of the world. I must endeavor to lead others into fellowship with Him so they might grow in love and become co-workers in the tasks of His kingdom."

(2) "The world is in need of a faith that will enable it to meet its problems courageously, of a way of living that will promote the greatest happiness of each individual, as well as for the group as a whole."

(3) "Since Christ presents the only way of happy purposeful living, and the only true source for a devoted life, the very existence of our civilization rests on the infusion, retention, and fulfillment of His Spirit and principles in the thinking and emotions of all people and all nations."

(4) "To show others the happiness that comes in Christian living."

(5) "Jesus Christ, the living Saviour, solves the world's needs. I desire to tell others of the living Christ and His saving power."

(6) "I am entering the ministry because I believe God has chosen me to serve Him in this way."

Facing Our Faults

GEORGE CRAIG STEWART, bishop of the Protestant Episcopal Church in Chicago, died suddenly May 2. He must have been a man who could see things as they are, and as they ought to be, and hated our feeble shortcomings in the churches. His frank criticism of his own church, in one of his latest statements, should be a model for our examination of our own Church:

"We are respectable—frozen stiff with respectability; so were the Scribes and Pharisees. We are smug—disgustingly so, with an assumption of social superiority. We have enormous wealth in our constituency, yet our per capita giving . . . to church causes outside the parish is below almost all of the larger communions.

"We have beautiful churches, well-ordered services—

an incomparable liturgy (how we dote on that phrase!), but are the poor, the halt, the maimed, the blind, the illiterate, the great ruck of the unchurched pressing for a share in our worship? They are not. And yet we greatly admire ourselves.

"Two-thirds of our nominal communicants are only marginal churchmen. Doubtless many of these are what would be called good people, moved by generous impulses, feeling at times a faint mystical hanker after a higher life, and greatly frightened when sickness or death threatens them—but scratch their beliefs, and what do you find? The faith of the church? No. Instead—a pathetic farrago of sentimentality, skepticism, and superstition. Observe their conduct and what do you discover? A thoroughgoing worldliness untouched apparently by the spirit of the Crucified. Look for them in church: they are there only on state occasions or social occasions when it pleases them to join in weddings or funerals or the Easter parade, and they are there not as penitents but as patrons, not as adoring worshipers but as critical auditors. Test them by their missionary spirit and they tell you, as unbelievers naturally would, that they don't believe in missions."

Our own marginal members, Bishop Stewart said, must be our biggest missionary concern.

How Many Farmers?

IT SEEMS that farmers are usually left out of the big denominational boards elected to carry on the work of the churches. Dr. John H. Reisner, secretary of the Christian Rural Fellowship, finds that at the uniting conference, called in 1939 to plan for merging the Methodist churches, there were three farmers included in a delegation of 450 laymen. Of 129 members of five national societies of the Northern Baptist Convention in 1938, three were from towns of less than 2,500 population. There were no farmers. Dr. Reisner believes that in the larger councils of our church organizations, members of the rural congregations lack representation.

Sunday Night in City Churches

SIXTY Chicago churches of various denominations recently co-operated in gathering information about their Sunday evening service problem.

Seventeen of the sixty hold services regularly for about eight months of the year. Ten hold special services occasionally. At the regular services, only nine congregations register attendance over 100.

Most of the ministers questioned state their belief that the traditional type of Sunday night service does not produce the success desired. Some suggest trying religious drama, musicals, programs sponsored by church organizations, celebration of national and religious holidays.

Young people's meetings on Sunday nights are reported in 58 of the 60 churches. Attendance at these meetings is nearly the same in all the churches, regardless of size. It averages 35. Apparently when a youth group reaches a certain size, adequate for fellowship and work, it stops growing. It seems there is need for more and smaller groups in the local church.

IN THE WORLD'S EYE

By JULIUS F. SEEBACH

Calendar Trouble is just one of the headaches Britain has in India. Every year the India Government has to prepare an enormous almanac in order to co-ordinate the religious seasons, festivals and holidays of the varied religious bodies within her borders. This is due primarily to the fact that these groups follow fourteen other calendars, respectively important to them, beside the Gregorian system followed by the government, and the Moslem and Jewish systems also largely used. That the need of the co-ordination attempted by the government is important can be appreciated from the fact that without some almanac adjustments the Moslem period of mourning in certain years would come at the very time of a Hindu feast of rejoicing, with resulting riots and bloodshed. This is caused, on the Moslems' part, by the shorter lunar year of their calendar, by which a Moslem holy day will move clear around the government's Gregorian calendar system every thirty-two years. Tender religious sensibilities of the various faiths represented in the land heighten the necessity of continual adjustment.

The Best Seller for 1939 was the Bible, with "a distribution of 7,370,908 volumes of Scriptures, representing an increase of five per cent over 1938." This is the record of the American Bible Society alone, according to the implication of a recent report. In Latin America this Society could meet only a trifle more than one-half of the requests made for the Bible, in portions or complete. This is said to be due to the rapid expansion of the evangelistic movement in those lands, and the largely growing use of the Scriptures in the national schools, in replacement of the previous dependence upon ecclesiastical oversight. (There was an earlier reference to this in an item recorded on this page.) There has also been "a rapidly expanding development of Bible training schools" in the Latin lands. The demands from China have been even more pressing, resulting in the sale of twice as many Bibles and New Testament portions in 1939 as were sold in 1937. In the face of the subtle oppositions, and even open warfare, practiced on Christianity in the totalitarian lands, as well as the hardening effect of war itself, this enlarged interest in the Bible is very significant indeed.

Religion Is On the up-grade at Cornell University. Sunday services in Cornell's chapel are so well attended that the trustees of the institution have just approved plans for the enlargement of the building. This interest is also practically expressed by active service in the twenty major projects sponsored by the CURW, the title given to the united program of religious and social service on Cornell's campus. This program grew out of the welding together of separate religious groups directed by student pastors. About 1,200 students, Protestant, Catholic and Jewish alike, are seriously engaged in these twenty major projects, which include discussion groups, plans for more intensive religious training, an Institute of Human Relations, etc. A similar increase of interest in religion is reported to be finding positive expression in Columbia

University. There are many indications that the same thing is happening on the campuses of a large number of colleges, less publicized, perhaps, but none the less real.

The Vatican's Influential daily, *Osservatore Romano*, is feeling the displeasure of Italy's Fascist-arranged state of mind. This is because the Vatican organ expressed open sympathy for Holland, Belgium and Luxemburg, on account of the Nazi invasion of these lands. The Fascist authorities object because the daily "is taking a line at variance with that of the Italian press and since its circulation is chiefly in Italy, this is causing embarrassment to the government." Because the secular press dares to print nothing but the "boiler-plate" news releases of Mussolini, the source of the displeasure is obvious, and is likely to go further, especially since the Fascist pressure on *Osservatore Romano* is being resisted. In fact, Fascist groups watch the newsstands, and snatch the offending paper from the hands of those found reading its columns. Student bands, with the most approved hi-jacking technique, periodically raid the newsstands to seize available copies of each issue. Another gesture of growing defiance was Mussolini's formal and staged approval (May 14) of the works of a pro-Fascist author, whose writings are on the Vatican's list of prohibited books. A cause must be intrinsically weak that will not allow criticism, especially that based on morality and justice.

Religious-minded Motorists could do worse than plan a week's jaunt this summer through the former "fever belt" of religious emotionalism which once ran across New York State. Perhaps as good a place as any to begin would be Mount Lebanon, twenty-five miles from Albany, where "Mother" Ann Lee, who proclaimed herself as "the female Christ," began her bizarre communistic, celibate settlement in 1780. This group, which came to be known as "the Shakers" because of certain violent physical demonstrations of their religion, long since has shrunk to a few persons who hold an interest in the remaining buildings of the sect, and sell novelties to the visiting tourists. However, during the early 1800's their missionaries infected the Middle West with their violent demonstrations to such an extent that the Methodist and Baptist revival programs were quite submerged, and Peter Cartwright, Methodism's apostle of that day and region, was constrained to denounce the "hellish invasion" of the Shakers. Within easy reach of Mount Lebanon may be found many other burnt-out spots of religious emotionalism and the all-but-forgotten remains and ruins of crazes that once claimed and enforced divine power over the credulous. Here, too, may be found the starting place of Mormonism; the "Perfectionist Community" at Oneida that promised "an ideal human race," but has ended in the production of silver-plated tableware; the mecca of Spiritualism at Hydesville, whose headquarters are now at Lily Dale. Such a tour, conducted intelligently, should make sanely devout motorists gladder than ever for the abiding richness of their orthodox faith.

Peace

"Peace I leave with you, my peace I give unto you. Not as the world giveth, give I unto you, Let not your heart be troubled, neither let it be fearful."—John 14: 27.



AMOS J. TRAVER, D.D.

As Promised*

Our Lord's Unworldly Gift Stressed
in Synod Sermon

By A. J. TRAVER, D.D.

A BLIND man regaining his sight reports his greatest disillusionment. He had always pictured the faces of men as peaceful. Instead, his new-found eyes looked upon faces distorted by trouble and lined by worry. Have we been dreaming the dreams of the blind in our belief in the essential peacefulness of the hearts of men? Was Jesus deluded when He bequeathed to His disciples an inheritance of peace? Are we today awaking from the effects of an opiate of trust and love and peace to discover that Jesus was wrong?

What was this peace that was uniquely Christ's? What did He mean to give us in His farewell? We must know what the peace of Christ is before we can know whether we may claim it in this era of chaos and tragedy.

An Inner Peace

In the very beginning we must agree with the critics of Christianity that the peace of Christ is an inner peace. To a degree, at least, the prophets of communism are right in calling Christianity "the opiate of the people." Let us not be afraid of the admission. Let us remember what opiates have done for human pain. There is soothing, quieting power in the gospel of Christ. This power is not like the opiate, a power to deaden sensitiveness to the world about us: it is a real release from worry and anxiety that Christ has given us.

Grace is the source of this peace within, the gift of God that has found forgiveness for every sinning soul. The hearts of men made wrong with God by stubborn sinfulness are made right with God by the sacrifice of Christ. There can be no peace in any man's face unless there is freedom from fear within. When a man is sure that he is forgiven he can face a troubled world unafraid.

Those who know most about men's bodies will agree with those who preach the gospel of peace for men's souls. The late Dr. Osler used to say to his patients, "Be unperturbed at all costs." The untroubled soul was the only assurance of a healthy, wholesome life. Billy Muldoon, the famous trainer, said, "Men do not die of disease but of inner combustion." Yes, it is the anarchy, the struggle, the anxiety that burn within a man's heart that are his most subtle enemies.

A little known English poet has written:

"Seek no more abroad, say I,
House and home, but turn thine eye
Inward and observe thy breast—
There alone dwells solid rest.
Say not this house is small
Girt up in narrow wall;

In a cleanly, sober mind
Heaven itself full room doth find,
There content takes its abode
With thyself and with thy God.
There in this sweet privacy
Mays't thou with thyself agree
And keep thy house in peace—though
All the universe's fabric fall."

—Quoted by James Gordon Gilkey.

A Patient Peace

The peace of Christ is a patient peace. It is founded upon a perfect assurance of God. It cannot be shaken by the circumstances of life. Not even world situations as full of menace as those of 1940 can send this peace into panic. The man of God accepts his share of the responsibility for building a better world. He does all he can, but that which he cannot do he leaves to God. Christ went to the cross undefeated. He knew the Providence that overshadowed Him. Peace comes to the heart that can say with Abt Volger, "The rest may reason and welcome, but I know."

We do not trust in a God of time, but a God of eternity. With Queen Wilhelmina exiled and her nation devastated, we must believe that right and justice will somehow win. We see the conflict in Europe with the eyes of a generation, or of a century. The historian looks back on two thousand years of dreadful conflict. God sees Europe with timeless eyes moving on to a destiny He has established.

In the Bryan era a Maine woodsman guided a party on a summer vacation. One night as they sat around the campfire under the stars, one of the men, an astronomer, began to talk about the stars in the terms of the measureless distances and light years. The woodsman listened, lost in the eternal spaces. Then the geologist of the party began to speak about the rocks and ages, talking of a million years as easily as one might speak of the hours and a day. Now the woodsman, being from rock-ribbed Republican Maine, had been much worried about the rise to power of William Jennings Bryan. It was the summer of the election year and he had been deeply concerned about the possibility of Mr. Bryan's winning the presidency. But after the astronomer and the geologist had finished their conversation the woodsman heaved a great sigh of relief and said to the astonishment of all, "Well, I guess it won't make so much difference even if Bryan should be elected!"

Peace comes to the believer in God who looks out upon the world against the background of eternity. It was this peace that Christ possessed in spite of the dark shadow of a cross that never left His pathway through

* The president's sermon at the opening of the Maryland Synod, May 20, 1940.

Palestine. Dr. Gilkey quoted a few verses in an address last winter about a little boy's fears at night.

"The apples falling from our tree
Make such a heavy bump at night,
I always am surprised to see
They are so little, when it's light.

"And all the dark just sings and sings
So loud! I cannot see at all
How frogs and crickets and such things
That make the noise, can be so small.

"Then my own room looks bigger too—
Corners so dark and far away,
I wonder if things really do
Grow up at night, and shrink by day."

We are children in the night in these times. Christ offers us the assurance that the day will come. In this assurance lies our peace. The peace of Christ can afford to wait. God will not forget.

A Potent Peace

The Christ Who offers His peace to us also prayed that His disciples might remain in the world, apostles of His peace to confused and fearful men. His was no monastic peace, found in a cell whose walls would shut out the noise of conflict. The peace of Christ is a powerful peace, a positive, not a negative, force in human society.

There is no more powerful thing in the world today than the peace that Christ gives. This peace cannot be won by hate or violence. Balances of power upset with

almost calculable regularity. "Behold how these Christians love one another," was the grudging tribute of an age of arms. Christ laid His whole dependence on love. He turned His back upon legions of angels with their drawn swords. He made no sly alliances with the powers of His world, no diplomatic engagements with emperors and governors. He staked His all upon the power of forgiving love.

In these times we should shun hate as a deadly pestilence. To allow our faith in the way of Christ to be shaken is to take our place on the side of the men who swung hammers over the cross of Christ. Love is still the greatest power in the world. Force of arms may win grudging admiration, the capitulation of proud nations, obedience with slavish carefulness, but in the end, no permanent victory will ever be won that is not won by love.

Frank Boreham tells of a city that built a beautiful stream through its borders. It was a delight to all until a water weed began to grow in its channel. Soon the stream was filled from bank to bank. Every method was tried to rid the stream of the weeds. They were torn out by the roots, poisoned, and cut down. But soon they grew back. Then someone thought of planting willows along the banks of the stream. The roots reached down through the ground under the bed of the stream until they took from the weeds the nutrients needed for growth. So the stream was cleared. We must plant along the stream of life today the love of Christ. His forgiving, patient love. Nothing else will rid the stream of confusion and conflict. If the way of Christ will not work in 1940, then indeed is our case hopeless. Will we commit ourselves to Christ's way of peace?

Hospitality Appreciated

Indiana Synod's Convention at Columbia City Enjoyable and Profitable

By R. H. BENTING, D.D.

THE ninety-third annual convention of the Indiana Synod was opened with the Order for Public Confession and the Holy Communion, Monday evening, May 13. The clerical members of the Executive Committee administered the Lord's Supper. The sermon was delivered by Homer E. Turney, D.D., president of the synod. Text: Acts 10: 42-44. The subject: "The Ministry of the Word and the Spirit." Dr. Turney emphasized particularly the fact that "while Peter was using words, the Holy Ghost came upon them that heard the words with sincerely receptive hearts and appropriated the words spoken by the apostle."

Columbia City

Grace Church, the Rev. J. S. Hoenstine pastor, entertained synod on the Harvard Plan. They proved to be genial and liberal hosts. The congregation has the distinction of being the birthplace of the former Northern Indiana Synod. The city is the county seat of Whitley County. At the several pre-session devotional services the Rev. Arthur H. Abplanalp and the Rev. W. E. Weber were liturgists, and the Rev. W. E. Allen delivered a series of sermonettes on the general theme, "With Our

Master," dwelling especially on "Joy with Our Master—Face to Face with Our Master—Sufficiency with Our Master—Growth with Our Master." Large attendances greeted this official chaplain of synod.

Joseph Sittler, D.D., president of the Synod of Ohio, appeared as the special representative for the U. L. C. A. He presented the causes of the Church in a uniquely effective manner. He was heard with unusual alertness. His message left a pleasant reaction. Brief addresses in the form of greetings and reports were brought by official representatives of the faculties of Wittenberg College, Hamma Divinity School, the Chicago Lutheran Theological Seminary, and by delegated spokesmen for Mulberry Home, Oesterlen Home, and several institutions affiliating in the general scope of the Church's program. One hour was set apart for Martin Schroeder, D.D., representative of the Board of American Missions, on "Survey of Rural Work."

\$\$\$ \$, Meaning Money

Synod voted \$1,000 to Mulberry Home, to be applied on the mortgage indebtedness. An additional \$1,000 was set apart in a special contingent fund, with the stipula-

tion that the executive committee of the synod appropriate the same for any special or emergency cause, for benevolence, charity or relief, as the U. L. C. A. might deem urgent and approve as a special cause. In another action synod voted to match the Board of Education of the U. L. C. A. "dollar for dollar" in the planned establishment of a special student headquarters at or near the campus of Purdue University, where our Church has 432 Lutheran students, of whom 250 are directly affiliated with U. L. C. A. congregations. Balance on hand after making the above appropriations permitted synod to show a token of their appreciation of the excellent record of service of her president by granting him a substantial increase in salary, effective as of May 1, 1940.

Benevolence receipts exceeded receipts for the previous year by 11 per cent, with approximately 62 per cent of the apportionment paid; and contributions for special causes added another 13 per cent to the 62 per cent—but the latter amount is not marked for credit on regular apportionments. Two congregations overpaid and nine paid the full amount of the regular apportionments.

The capable statistician, the Rev. Frank C. Hurst, made his report so clear that official notice was served to the effect that "either a per cent of the reporting on communing members is undependable reporting, or there must be zealous effort on the part of some to make their receipts per capita to appear more excellent." Synod voted to increase the net gain in communing membership by a minimum of 10 per cent, and to strive in the direction of 100 per cent payment of the apportionment. Recommendations favoring the raising of additional sums for 1941 for Wittenberg College and the Chicago Lutheran Theological Seminary were unanimously adopted. The budget for the U. L. C. A. portion of apportionment was adopted. The total budget adopted averages \$5.00 per communicant member for the year.

Elections

A. H. Keck, D.D., was elected vice-president; the Rev. G. Charles Goering, secretary; Mr. John F. Holaday, treasurer.

Delegates to the Omaha Convention of the U. L. C. A. were elected as follows: *Clerical*: Dr. Turney (ex officio), Dr. Keck, the Rev. G. C. Goering, the Rev. W. E. Allen, Paul H. Krauss, D.D., the Rev. F. M. Hanes, and Prof. H. G. Davis, D.D. *Lay delegates*: W. O. Fiedler, Logansport; John F. Holaday, Richmond; Otto K. Jensen, Cicero; A. F. Sittloh, Richmond; G. A. Fisher, Sc.D., Indianapolis; Fred Niemeyer, Fort Wayne; and Dr. C. C. Donelsen, Indianapolis.

The Rev. John S. Albert was elected to the Home Mission Board; the Rev. L. T. Riley and Mr. M. L. Zerkel to the Board of Ministerial Education; the Rev. J. S. Hoenstine to the Summer School Board; the Rev. Arthur L. Mahr and Mr. L. C. Mattern to the Board of Directors of Wittenberg College; the Rev. W. E. Allen and Miss Ida Bartel to the Oesterlen Home Board; and Mr. J. P. Lantz to the Board of Mulberry Home. Mr. W. O. Fiedler and Mr. W. H. Plogsterth were elected lay members of the executive committee, and the Rev. F. M. Hanes was elected to continue as editor of *The Synodical Bulletin*.

Promoted

to the Church Triumphant, November 12, 1939, Mr.

John W. Guard, a member of St. Luke's, Logansport. Interested in the whole Church, Mr. Guard was frequently elected a representative to synodical and general conventions and served on college, benevolent and charitable boards, in church and state; he also gave liberally of his means at all times, and in the last two years lavishly donated personal services and cash for the improvement of the grounds at Mulberry Home.

"Missions Photographed"

The minutes of this synod show the history of the synodical missions in a sort of "snapshot" portrayal as to numerical growth, total appropriations from the synod and the general board as well as totals contributed year by year by the mission churches during the past five years. This table has supplanted the usual generalizations concerning "outlook for the future" and similar vague but meaningless reports of some of the previous annual reports. It is understood that such "photographs" of our missions will be forthcoming once every five years hereafter—in order to keep an easily accessible permanent record of the missions in Indiana. Two mission churches became self-supporting during the year.

Schroeder Did It!

This official correspondent (singing his swan song) must report that his repeatedly appearing challenge, that Dr. Schroeder and men similarly interested in the theory of rural surveys return to the Church with tangible evidence of the necessity and the practicability of their theories, has been fully met. Dr. Schroeder appeared with charts, graphs, facts and figures, and eloquently set before synod the scope, the urgency, the potentialities and also the possibilities lying within the term "Rural Parish Survey." Synod sat spellbound. City pastors leaned forward to grasp every word and every figure presented in a scientific way. Rural pastors were highly elated. Nothing claimed our attention more consistently than this splendid presentation. This writer would praise those who have set themselves to advertise this difficult task—in certain circles still much of a "thankless task." The facts are before us. May our whole Church soon take appropriate action.

"Rasmussen and Fry"

were the names most frequently heard after synod listened to Carl C. Rasmussen, D.D., Washington, D. C., at the fellowship banquet on the subject, "The Immortality of the Soul," and Franklin Clark Fry, D.D., of Akron, Ohio, who held us spellbound and in the hollow of his hand at the closing service when he spoke on "Evangelism." Many could speak on the two topics, but these two men captivated our hearts and scattered benedictions as they brought to life the words of topics that are presumed to be "shopworn."

The next convention will be held at First Church, Indianapolis, the Rev. Arthur L. Mahr pastor, in May 1941. The writer's successor made responsible for the official reporting for the column "In Indiana" is a splendid pastor, a scholarly preacher, and a personal friend—and this writer hopes that the readers of "In Indiana" may discover him to be equally an interesting writer of the news as it is digested and presented by him in future issues of our weekly. All communications should be addressed to him as follows: the Rev. G. Ernest Mullendore, Cicero, Indiana.

Illinois Churches

One Hundred Eighty-three Delegates Give Careful Attention to Reports and Plans

By J. Allen Leas, D.D.

THE Rev. J. Bannen Swope and Trinity congregation of Chicago Heights, Ill., had their hands and homes full while entertaining 183 delegates to the twenty-first convention of the Illinois Synod. The synod, according to its own estimate, no longer a negligible quantity either in numbers or achievements, got off to a good start; one that made the headlines in the metropolitan papers. Some of these papers agree with President Armin G. Weng that an ambassador to the Vatican is not at all essential and that human conscience should be consulted in matters of international strife. Dr. Henry P. Schaeffer is to enlighten the church on matters of interest to the conscientious objector. If the delegates to Omaha will study their lesson, they may be able to vote with whole-some discrimination on the subject mentioned.

Synod is getting restive under the Pension Plan; or is it the lack of a plan? Under threat of a synodical plan, some are urging early action by the whole Church. A contributory plan on the actuarial basis seems to hold the front rank of discussion. One thing all agreed upon was the need of early action.

Busy Days

There was no end of activity in the synod, and something was happening every minute of the convention. The examination and ordination of candidates, which once was the supreme business of a synod, passed without comment. The fine and beautiful sermons by the Rev. William Boatman were enjoyed without remark; Dr. Bagger was listened to, questioned and intellectually pushed around, just as a matter of course, and he seemed to enjoy it. Dr. J. M. Bramkamp, the veteran parliamentarian, with his Rules of Order, was frequently consulted and heard with satisfaction.

The *piece de resistance*, namely, the seminary merger, received no comment and in less time than it takes to tell it, was unanimously adopted. Query: Who wants to merge? Dr. Buch of the Wartburg Synod frankly confessed that his synod is not at this time seeking a nuptial with the Illinois Synod, whereupon the synod settled down to watchful waiting. Dr. John I. Meck told of the glories of the Synod of the Northwest. They must have a live group in that region. Old timers remember the days of Frick and Trabert, Gerberding and Ramsey, Gebhart and Kuhns, Beates and Zuber, and some others.

Son Ordained

Lest we forget, we should mention that the Rev. J. Bannen Swope is celebrating the twenty-fifth anniversary of his pastorate in Chicago Heights. He was also highly pleased to have the honor of preaching the ordination sermon for his son, one of a fine group of four. The following brethren, graduates of the Chicago Seminary, were ordained and will labor in fields as follows: the Rev. Charles R. Irwin, Board of American Missions; the Rev. Carl R. Ludwigson, Nachusa, Ill.; the Rev. Clarence Warful, Kansas City, assistant pastor; the Rev. Bannen Yeager Swope, Sedgwickville, Mo.

Other clerical members entering synod are: the Rev. Otto Bremer, Wheaton; the Rev. John W. Gable, Grace

Church, Richmond; the Rev. D. E. Bosserman, Augsburg Church, Chicago; the Rev. Herman Wennermark, De Soto, Ill.; and the Rev. Harmon McGuire, Elgin, Ill. The sad note of the synod was sounded by the Rev. A. M. Sappenfield who for years has been the necrologist. Services were held in commemoration of the following brethren who were translated during the past year: the Revs. H. D. Whitteker, Charles R. Dunlap, A. C. Anda, B. F. Grenoble, D.D., and Mr. Paulus List.

Greetings were exchanged with the following synods: Kentucky-Tennessee, Indiana, Michigan and Pacific. Personal greetings were received from Dr. F. W. Otterbein, who is now rapidly improving from a serious illness, and synod lovingly remembered him in prayer. The Chicago Seminary reported that they have now left the old General Council and are going strictly under synodical control. Plans are continued for the financial campaign to begin as soon as the agent says the word.

Leading in devotions were: Pastors Emerson Miller, William J. Boldt, Edward Hummon, Leland C. Ogan and Harmon McGuire. "The Children of the Church" as a department was represented by Miss Charlotte Rust, state secretary; Mr. Gerald Powers spoke for the Luther League. Dr. C. K. Lippard brought greetings from Japan and Mrs. H. S. Bechtolt spoke for the Women's Missionary Society.

There are fifteen missions under the control of the synod and the American Board. It was announced that the Rev. P. J. Gerberding will now be wholly under the direction of the American Board. A dozen students were aided by the synod at a cost of \$1,557.10. The total benevolence was \$134,779 and the gross expenditure of the synod was \$757,588. It would thus appear that more than 17 per cent of the total expenditure was for benevolence.

Elections

The secretary, treasurer and statistician were re-elected.

Board members were elected as follows: *Home Missions*: C. G. Swanson, A. W. Larson, the Rev. William J. Boatman, the Rev. F. F. Mueller, Ph.D., Rev. W. A. Kiser, Dr. R. Kaufmann. *Chicago Seminary*: C. W. Howe. *Carthage College*: Dr. T. B. Uber, George Schulz and A. C. Roth. *Nachusa Orphanage*: the Rev. C. D. Kammeyer, Dr. G. P. Lottich, Walter Pfaff and L. W. Woltmann.

Delegates to the Omaha Convention were elected as follows: Dr. C. E. Paulus, Dr. J. Allen Leas, Dr. Charles L. Venable, the Rev. Wm. A. Kiser, Dr. John M. Bramkamp, the Rev. Carl Kammeyer, the Rev. J. E. Dale, the Rev. Ray O. Zumstein, the Rev. Charles Landwere, the Rev. Paul Bollman, the Rev. C. S. Powell (deceased on return from synod), Dr. A. G. Weng. *Lay delegates*: E. H. List, Carl Schulz, R. E. Dokmo, C. G. Swanson, C. W. Howe, Roy Fosberg, Jasper Berhenke, John W. Frye, Adam Ruger, V. Rehnquist, Albert Nicholas and E. F. Konering.

Clerical alternates: Dr. E. L. Spaid, the Rev. Millard Stiles, Dr. G. P. Lottich, the Rev. P. J. Gerberding, the Rev. Kenneth Hurst, the Rev. Robert Daube, the Rev. Luther Mueller, the Rev. M. D. Kilver, Dr. R. G. Schulz, the Rev. Roland G. Riechmann and Dr. F. F. Mueller. *Lay alternates*: B. C. H. Olson, Wm. Jackle, Charles Gorham, Ted Weiskotten, Basil Colbert, J. A. Hanson, Wm. Long, C. I. Fleming, Selby Nelson, George Heilig, Clarence M. Turley.

A Year of Jubilee

Northwest Synod's Convention Notable for Progress and Plans

By GARRETT F. GENSZLER

THE Jubilee Year of the Northwest Synod began officially May 7, when the synod met for its fiftieth annual convention at Our Saviour's Church, Fond Du Lac, Wis., the Rev. B. J. Stecker pastor. In commenting upon synod's jubilee R. H. Gerberding, D.D., president, issued the following preliminary statement "We are entering upon a year of great significance to the synod and to all Lutheranism. The fifty years of the life of the English Evangelical Lutheran Synod of the Northwest have been infinitely more than the passage of time. They have witnessed great changes, but they have also brought into and saved in the Church of the Ages innumerable souls. The growth and record of the synod not only indicate the grace of the Lord Jesus Christ upon us, but they have also been an influence for good upon all Lutheranism. We must celebrate our first half century, and we must also use it as an occasion for self-examination."

The efficient pastor and his fine co-operating congregation were bountiful hosts to the convention in their beautiful new church. The City of Fond Du Lac welcomed the convention by sending their mayor to bring greetings to the first day's session, granting courtesy cards to all car owners. Delicious meals were served by the ladies' organizations of the church. This was the best attended convention in the history of the synod.

The convention opened with a solemn Communion Service, W. F. Bacher, D.D., secretary, conducted the Confessional Service. The presidents of conferences administered the sacrament: the Rev. J. I. Meck of Racine, Wisconsin Conference; the Rev. Carl Bartsch of Minneapolis, Central Conference; and the Rev. Goodwin T. Olson of Great Falls, Mont., Western Conference. President Gerberding preached the sermon, using as a text the motto of the official seal of synod, "Behold I have set before thee an open door."

Sister Synods' Greetings

Greetings were brought to synod by the Rev. Dr. A. G. Weng, president of the Illinois Synod; the Rev. A. Neuman, representing the Wartburg Synod; and the Rev. Dr. R. G. Schulz, president of Carthage College.

Synod received into its membership Bethany Church, Wisconsin Dells, organized by the Rev. D. L. Shellhardt October 8, 1939. The Rev. John E. Shannon is pastor. Pastors received were Edwin Moll, D.D., general secretary of the Board of Foreign Missions; the Rev. C. A. Puls, Luther Memorial Church, Madison, Wis.; the Rev. Lloyd Jacobsen of St. Paul, Minn.; and the Rev. Harvey C. Seebach.

Received for ordination Thursday evening were Mr. Marvin O. Lee, called to Hope Church, Minneapolis, Minn., and Mr. Arthur B. Midland, called as assistant pastor of Redeemer Church, Milwaukee, Wis. Other graduates of Northwestern Seminary recommended for ordination upon receipt of a call: Lance S. Staley, George W. Genszler, Paul L. Graf, Victor Gruhn, Raymond E. Johnson, Rollin W. Tomeraasen, Frank Wagner.

Synod authorized the purchase of the Pillsbury Mansion to be the new home of Northwestern Lutheran Theological Seminary in Minneapolis. This purchase will cost synod \$25,000. This fine building, located in the central part of the city, will be ready for occupancy this fall.

Synod was fortunate in having the Rev. Dr. F. H. Knubel, D.D., president of the United Lutheran Church in America, to present the program of the boards and agencies of the U. L. C. A. His part in the Laymen's Rally Wednesday evening proved the high point of the convention. His address entitled, "The U. L. C. A. Member and Lutheran World Affairs," was broadcast over the Wisconsin Broadcasting System supplying over seven stations in the state. More than 700 persons crowded the church auditorium and almost filled the basement, where a public address system was used. The Rev. Gottfried Kempf of Golgotha Church, Milwaukee, was in charge of the meeting. Massed choirs of churches of the surrounding territory under the direction of the Rev. C. B. Lund, Elkhorn, Wis., sang two anthems, "O Morning Star," by Elmer Hanke of Carthage College, and "A Motet for Pentecost," by the Rev. C. B. Lund.

A Period of Trial

Dr. Knubel was introduced to the gathering by President Gerberding. He began his address by stating that no Christian Church has suffered so much as our Lutheran Church in the world. In a splendid appeal he showed how we have a responsibility, not to plunge ourselves into that maelstrom of war but to come to the rescue of the suffering. Dwelling on the word "responsibility" he showed that when we recognize this, we are set free from ourselves and from fear. Then, too, we find that we have a destiny. American Lutherans have the destiny of uniting the Lutherans of the world, and this brings a unity in our own lives, and then finally we have a will to do with joy.

The following were chosen to be delegates to the next convention of the United Lutheran Church in America: the Rev. Dr. J. H. Dressler, the Rev. J. I. Meck, the Rev. Dr. P. H. Roth, the Rev. B. J. Stecker, the Rev. Dr. A. A. Zinck, the Rev. G. B. McCreary, the Rev. Carl H. Bartsch, the Rev. F. O. Broesicke. *Lay delegates:* Dr. L. V. Downing, Minneapolis; B. F. Cornelius, Oshkosh, Wis.; C. A. Gottschalk, Racine, Wis.; Harold Graham, Racine; J. K. Jensen, Janesville, Wis.; J. W. Jouno, Milwaukee; Fred C. Muller, Minneapolis; Harold G. Olson, Milwaukee; Norton J. Williams, Neenah, Wis.

Stewardship Committee: the Rev. Glenn Cloninger, Billings, Mont.; the Rev. Dr. P. H. Roth, Minneapolis; the Rev. Charles Miley, West Allis, Wis.; Dr. L. V. Downing, Minneapolis; J. K. Jensen, Janesville; the Rev. Webster H. Clement, Great Falls, Mont.

The Rev. Dr. C. K. Lippard, missionary to Japan, addressed the convention Tuesday evening telling of the conditions in that country and stressing the need for more missionaries.

Actions Taken by Synod

In reply to a petition of the Central Conference of synod another synodical missionary will be employed to work mainly on its territory.

Synod will memorialize the U. L. C. A. in convention at Omaha this fall to clarify The Children of the Church as to its sponsoring body.

Synod refused the matter of recall as recommended by the U. L. C. A. at its last convention.

Synod adopted a budget of over \$80,000.

The twentieth anniversary of P. H. Roth, D.D., as a professor of Northwestern Seminary was recognized and a purse given him in appreciation.

Under resolutions synod protested President Roosevelt's appointment of an ambassador without portfolio to the Vatican, and condemned all efforts in our land to arouse racial and religious hatreds.

ON THE COLUMBIA RIVER

Pacific Synod Congregations Have Fortieth Anniversary Convention at Camas, Washington

By Paul L. Kunzman

THE fortieth annual convention of the Pacific Synod was held May 13-16 in Zion Church, the Rev. L. C. Weitzenkamp pastor, Camas, Wash. The city of Camas is located on the Columbia River, thirteen miles east of Vancouver, Wash., and twenty miles from Portland, Ore. It is now noteworthy for two reasons, namely, that a beautiful new church, built largely by volunteer labor under the direction of the pastor, now houses a rapidly growing congregation, and that the payroll for the city is furnished by the largest paper mill in the world.

Following the formal opening of the convention by President J. L. Sawyer and the opening service conducted by Chaplain E. A. Vosseler, the Rev. Dr. F. C. Wiegman, president of Midland College, addressed the assemblage on the subject, "The Church College Helps Plant the Church." So ably did he demonstrate his point that synod was constrained to include Midland College among its apportioned beneficiaries and elected the Rev. E. A. Vosseler representative on its Board of Directors.

Tuesday morning President Sawyer preached the convention sermon on "The Power of the Church." He maintained that we do not need another Pentecost, but do need to recapture the Spirit of the first Pentecost; that the power of the Church does not lie in its liturgy, but in the Spirit of Christ permeating believers. Nor does it lie in the organized life but in the power for witnessing that should be a part of the life of each Christian. He emphasized the fact that the real power of the Church was to be found in that it is a divine institution; has a divine program; has a divine power, namely, the Holy Spirit; and works in and through the hearts and lives of dedicated believers.

The Rev. L. Ludwig, president of the Northwest District of the American Lutheran Church, brought greetings and expressed appreciation of synod's support of the joint student work at Oregon State College at Corvallis, Ore., and of the joint conferences held at Seattle and Portland between the pastors of our two bodies and hoped for their continuation.

Statistician T. A. Jansen reported a total benevolence

of \$10,452, a confirmed membership of 4,591 (gain of 169), and a communing membership of 2,538 (gain of 74). The total value of property held by congregations was set at \$423,000. Treasurer Marvin C. Johnson reported that six congregations have paid the apportionment in full, two in excess, and several others nearly in full. The apportionment was \$5,959, and 87 per cent was paid. He and Pastor Jansen were re-elected.

Additions to Membership

Two pastors were received into synodical membership—the Rev. Paul C. Wharton, now pastor of St. Paul's, Spokane, Wash., from the Nebraska Synod, and the Rev. Julius S. Neff, pastor of Redeemer Church, Vancouver, British Columbia, from the Synod of Canada. A newly organized congregation at Renton, Wash., applied for admission into synod and Mr. Sven Ritesund, the pastor, a graduate of Northwestern Theological Seminary, asked for ordination. Both applications were referred to the Executive Committee with power to act ad interim.

Mr. Arthur P. Black, executive secretary of the Lutheran Layman's Movement for Stewardship, was warmly welcomed as the official representative of the U. L. C. A. He presented the "Calendar of Causes," described fully the program for stewardship, and addressed the assembled synodical Brotherhood on "The Brotherhood Coming Into Its Own" at the fine banquet prepared by the ladies of Zion Church in their commodious social room, and privately counseled with a number of interested pastors and laymen. Mr. K. T. Myklebust, Longview, Wash., the newly elected president of the Brotherhood, presided during the banquet hour and asked for brief greetings from his vice-presidents, Mr. Ralph Luedtke, of St. Paul's, Vancouver, Wash., and Mr. George Rohrer of Central, Seattle. Dr. Arthur M. Knudsen, secretary of the Board of American Missions, a member of synod, addressed the assemblage Wednesday evening on "The Man Instead."

Training for Ministers

The future of the Pacific Theological Seminary occasioned considerable discussion. The Board of Directors desire to conserve the property, but the improvement assessments and taxes must be paid. It was resolved to add twenty cents per member to the amount to be apportioned in 1941 for the benefit of the institution. As information, a resolution from the Seattle Pastoral Association, composed of pastors of the general bodies working on the coast, was presented. It asks for the appointment of a committee on the part of both the directors of the seminary and Parkland College (N. L. C. A.), "to study the educational needs of the Pacific Coast and to advise with the educational authorities of the different synods represented for the purpose of securing to this vast and important territory the same educational facilities possessed by those bodies in the east where our Church is more strongly represented." An additional twenty-five cents per member is also to be apportioned for use of the Mission Committee for sustentation and new work.

The Rev. Walter I. Eck was again unanimously re-elected secretary. Delegates to the Omaha Convention are: the Rev. J. L. Sawyer, president; the Rev. Dr. Frank S. Beistel, the Rev. Edwin Bracher, Mr. K. T. Myklebust of Longview, Mr. L. H. Jessen of Eugene and Mr. Marvin C. Johnson of Vancouver, Wash.

EACH HAS A MEANING

In the discussion of marriage which appears on page three of this issue, it was important to state that marriage is not a sacrament, but a contract—a covenant, if one prefers a more solemn title for an agreement between or among persons. A writer who accepts Roman Catholic definitions would not endorse the Lutheran distinction: he would list marriage as one of seven rites; namely, baptism, the Lord's Supper, ordination, confirmation, penance, marriage and extreme unction. Secular writers often use the word inaccurately by applying it to something which they deem sacred. They have taken the derivation of the word from the Latin *Sacramentum* as the way to its interpretation.

One modern Lutheran definition of *sacrament* reads: "It is an action appointed by Christ, in which the general promise concerning the forgiveness of sins for Christ's sake is applied and sealed to an individual in the use of an external element." A shorter definition is often used, as follows: "A sacrament is an action instituted by Christ, in which under the form of an earthly element a heavenly gift is conferred."

The two sacraments recognized as such by us Lutherans and by nearly all Protestant denominations are recorded in the New Testament as having been authorized by our Lord and practised by the Church since the day of Pentecost. These are baptism and the Lord's Supper. The addition of other rites until a total of seven was in general use at the time of the Reformation, kept pace with the extension of church authority, the growth of superstitions and the commercializing of the practices of devotion. To Luther and his contemporaries fell the task of removing layer after layer of traditions, misuses and abuses until the actual institutions of our Lord were restored.

The qualifications of Baptism and the Lord's Supper are beyond those possessed by the other five rites which are named as sacraments by the Roman Catholic Church. In both of them institution by Christ, an earthly element (bread, wine, and water), a heavenly gift, and individual application occur. The other five are each lacking in one or more of the qualifications possessed by the two we recognize and practise. Hence they are excluded from the rating of sacraments. Extreme unction is entirely excluded.

Because the sacraments are so constituted by our Lord as to convey gifts to us, certain limitations result to which the administrators of them give heed. The form of institution for each has been scrupulously retained by the Church; that is, the words are heeded which our Lord directed administrators to use, the earthly elements He commanded are employed and the Biblical conditions of "fitness" to receive which were prescribed, are regarded. The Church is sometimes charged with "close communion" with reference to participation in the Lord's Supper, because of its refusal to lend the sacrament to demonstrations of fellowship or to indicate what things are held in common among Christians. As long as conditions for receiving the sacrament of the altar are not importations from some ecclesiastical source, but only such as the Apostle Paul found it necessary to prescribe, the Lord's Supper is properly limited to those who repent of their sins and seek Christ's forgiveness, examining themselves and discerning the Lord's body.

Sacred Sentences

Therefore shall a man leave his father and his mother, and shall cleave unto his wife: and they shall be one flesh.
Genesis 2:24

"But happy they, the happiest of their kind!
Whom gentler stars unite, and in one fate
Their Hearts, their Fortunes, and their Beings blend."

* * *

Their idols are silver and gold, the work of men's hands. They have mouths, but they speak not: eyes have they, but they see not.
Psalms 115: 4, 5

"How glad the heathens would have been,
That worship idols, wood and stone,
If they the book of God had seen."

* * *

To give light to them that sit in darkness and in the shadow of death, to guide our feet into the way of peace.
Luke 1: 79

"He that has light within his own clear breast
May sit i' th' centre and enjoy bright day;
But he that hides a dark soul and foul thoughts
Benighted walks under the mid-day sun."

* * *

He came unto his own, and his own received him not.
John 1: 11

"The golden opportunity
Is never offer'd twice; seize then the hour
When fortune smiles and duty points the way."

* * *

I will therefore that the younger women marry, bear children, guide the house, give none occasion to the adversary to speak reproachfully. *I Timothy 5: 14*

"Home is the resort
Of love, of joy, of peace and plenty, where,
Supporting and supported, polish'd friends
And dear relations mingle into bliss."

* * *

And Jesus answering them began to say, Take heed lest any man deceive you.
Mark 13: 5

"He is most free from danger who, even when safe,
is upon his guard."

* * *

Judge not, and ye shall not be judged: condemn not, and ye shall not be condemned: forgive, and ye shall be forgiven.
Luke 6: 37

"How would you be,
If He, which is the top of judgment, should
But judge you as you are?"

and Observations

It is said by some who claim to know that one of the oldest sources of what we call after-dinner humor has reference to mothers-in-law. The comment seems to us to have a measure of significance. Beyond doubt many parents jointly or individually manage to intrude on the domestic life of their daughters and sons and destroy that singular intimacy to which wedlock is entitled.

Our English word "idol" has an interesting parentage. It comes from a Greek word of which the basic part means "I see." Thence the object seen becomes an "eidolon"; that is, an "image." New Testament writers append a word meaning worship, and thence we get "idolater," one who worships what he can see. Incompatibility with the spiritual regime is obvious.

In a recently seen educational movie film a way of providing light without heat was shown. The "interpreter" explained that certain animals have the power to emit rays which excite the sensation of vision with no feeling of warmth. The lightning bug is the commonest form of this phenomenon in nature. Artificial light results when something is consumed to furnish it.

The saddest moment in the ministry of Jesus was not at the grave of Lazarus, but on the mount looking down upon Jerusalem. For grief there is consolation, but for disobedience the "follow-up" is punishment. And when a man's will is counter to that of God, the Infinite prevails. "I will not," is respected by the Creator: it is results that prove error.

Sometimes revelation shows keen regard for the attributes of people which operate through, by, and for "the flesh." Human nature can be redirected and enabled to seek what is eternal, spiritual, and divinely directed. But "being born again" and thereby becoming citizens of the kingdom of God does not remove the basic desires which are implanted. Domestic life is in accord with the dictates of nature.

That old classification of white lies, black lies, and statistics was not taken from the Bible. In the New Testament two sources of deception are listed. In one instance the Jews learned that they were followers of the father of lies, namely, Satan. In another instance He warned them against misinterpretation of signs and events by those who claimed to come in His name.

Two men who were in their first year of study in a Lutheran theological seminary endangered what was to be a life-long friendship by a heated argument. The subject of discussion was the qualifications for inheriting a blessed future life. An older classman suggested that only God has the power and wisdom to exercise judgment. Happily we are not required to separate our neighbors into good and bad.

CHRISTIAN LIVING

Contributed by Nannie Sigmon, Claremont, N. C.

THE cultivating of a fine and noble Christian life involves steps which can, to a certain extent, be compared with those taken in the preparation and care of a flower garden. The primary difference lies in the results of the efforts involved. The results of the factors manifested in preparing the Christian life endure forever, whereas, the results of the labors used to cultivate the garden are temporary.

God, Who gives to man the seeds of the flowers, has also given to us much greater seed—His Holy Word. Just as new seeds are produced each year, thus preventing the many varieties of flowers from becoming extinct, so He has provided means whereby His inspired Word has been preserved and handed down from generation to generation until the present day. He promises us that His Word shall never pass away.

The Word is sown in the hearts of all those who willingly hear it. In order for the divine seed to sprout and take effect upon the person's life, his heart must be well prepared to receive it. The person must be willing to submit himself to the effect that the Word might have upon his life. The seed, that is, the Word, sown within the heart of man, will then begin to grow. As it grows, it will cause many Christian virtues to spring forth within the Christian's life.

Some of these Christian virtues are love, kindness, truthfulness, honesty, loyalty, helpfulness, and many others of equal importance. But among these fine traits of Christian character will often be found other traits wholly undesirable. Some are the traits of hatred, unkindness, dishonesty, disloyalty, greed, selfishness, and many others. Just as weeds must be removed from among growing flowers, so these undesirable characteristics must be exterminated from Christian living.

Several factors are necessary to render this undertaking successful. We must have patience—patience to bear the trials and tasks placed upon us for Christ's sake, and patience to develop within our lives the higher and nobler characteristics of Christian living. Perseverance and practice are also necessary in order to overcome the evil thoughts and desires that creep into the hearts and lives of men. But, above all, we must have faith in God. We must trust in Him for divine help and strength. It is only through faith in Him and complete submission to His will that we can hope to overcome and subdue the many evil traits of character, and to acquire those which are so well pleasing in the sight of God.

As we grow in strength of Christian character, our lives will become more beautiful—more abundant. As a result of trusting God and living in Christ and Christ in us, we can look forward to the great reward for having lived and trusted in Him—the Crown of Life—Life that shall have no end. The greatest beauty of the flower garden is reached when it is in full bloom. But the beauty of Christian living shall far surpass that of the garden when those who have received the reward for their efforts have gathered in that blessed, holy realm. When the saved ones have gathered in that beautiful land where Jesus shall reign supreme; when Satan and all evil powers have been overcome and only righteousness shall prevail; then we shall all rejoice in the beauty of Christ and His kingdom!

September—Parish Education

Helps for Pastors and Workers

WHEN a pastor and his congregation are asked to do something, what conditions do they like the asker to meet in order that they may heartily and effectively answer the request? This is the question the Parish and Church School Board has tried to answer in preparing and furnishing its suggestions and plans for this year's Parish Education Month.

A Worth-while Program

The Board feels that first of all the pastor and his people want *the thing to be done to be worth the time and the effort it takes to do it*. This is a perfectly legitimate expectation. Pastors and their leaders are busy people. There are so many things to be done that they must choose on the basis of importance and value.

Reports from congregations testify to the worthwhileness of past Parish Education Month programs. This year the program offers the greatest returns of any plans thus far suggested. The aim for the month is *to help each congregation expand its educational work to that place where this work will render the greatest help to all those whom the congregation is supposed to serve*. The purpose is not to get a great, elaborate educational program in a congregation unless through that kind of a program the congregation will be able to render the greatest help to all those whom the congregation is supposed to serve. Some congregations may need a very simple educational program; others may require a more elaborate plan; and still others may demand a highly organized set-up. This year's parish education plans attempt to help the congregation expand its educational work just to that place where the educational program will render the greatest service.

In former years the Parish and Church School Board has been the only agency in the Church which has participated in the program. This year the Women's Missionary Society, the Brotherhood, the Luther League, and The Children of the Church are joining hands with the Board in urging their local groups to study their educational work, develop plans for the coming year, and set those plans in motion during September. In other words, Parish Education Month for 1940 should help make and project the plans for all the educational work to be done in and through the congregation from September 1940 through August 1941. That is a worthwhile program.

The slogan for the month is *Teach All!* The "All" refers to *all* Christians teaching *all* people *all* truth *all* the time, and with *all* the power Christ's presence gives. That is the substance of Christ's great commission to teach. Is it worth while? Jesus felt it was. He considered it so important that He made it His last thought on earth and His last message to His Church.

Adaptable to Local Congregations

Pastors and people want plans *that can be adapted to their particular situations*, and almost every congrega-

tion has a situation that is *different*. This is another legitimate requisite. This year's Parish Education Month has been planned with this principle in mind. It is no highly regimented program. All plans and activities are *suggestions only*. The congregation is asked to start where it is, evaluate the educational work it is doing now, consider suggestions offered by the co-operating educational agencies, adapt those that it considers advisable, add any others, and put all into effect. Parish Education Month is not something new. It is simply a program that asks congregations to do what they have always been doing, but to do it more comprehensively, more aggressively, and more intensively. The congregation is urged to adapt the program to its needs.

Definite Things to Do

Congregations ask for *definite things to do*. The Board feels that the congregations want the Board to suggest specific, concrete things to be done, and this year it suggests the following:

SPECIAL PROJECTS FOR 1940:

1. Arrange for your congregation to have as many of the following educational agencies as may be most helpful to the congregation: the church schools: Sunday, weekday, and vacation; the catechetical class; The Children of the Church; the Luther League; the Women's Missionary Society; and the Brotherhood.
2. Increase by 10 per cent the enrollment and average attendance in all educational agencies.
3. Make a re-study of your building and equipment for parish education.
4. Formulate a budget of income and expenditures for the educational work of the congregation.
5. Use the offering envelopes with messages in the Sunday school.
6. Introduce a wider variety of methods, especially more visual aids, in the educational work.
7. Organize a Parish Education Cabinet in the congregation.
8. Organize at least one leadership education class in the congregation.
9. Get more workers to attend institutions, conferences, and conventions on your territory.

PROJECTS RECOMMENDED FOR USE EVERY YEAR:

1. Evaluate last year's educational work.
2. Hold promotion day with use of a special service.
3. Recognize the services of the officers, teachers, and other workers.
4. Distribute leaflet literature.
5. Display posters.
6. Mail letters to members of the congregation and the community and insert announcements in congregational bulletins.
7. Preach a series of sermons on the special emphasis for the year.

(Continued on page 20)

What Difference?

The Federal Council Wants to Know the Extent
of Vatican Embassy

By Secretary S. M. Cavert

UP to the present time the discussion of President Roosevelt's appointment of Myron C. Taylor has chiefly centered in the precise nature of Mr. Taylor's status. But there is much deeper issue: What is at stake in case Mr. Taylor's status should clearly develop into that of an official ambassador and diplomatic relations with the Vatican should become an American policy?

In its first statement, made January 26, the Federal Council's Executive Committee warned that if Mr. Taylor's appointment should prove to be a "stepping stone" to such diplomatic relations it would be vigorously opposed. What is the ground for such opposition? What real difference would it make if the American government should definitely decide to maintain an embassy at the Vatican?

It would make a tremendous difference—and it is important that everyone should know why.

Although the particular phrase, "The separation of church and state," may be vague and inadequate, what lies at the heart of the idea is of high moment? The fact that the Roman Catholic Archbishop of New York could recently refer to the separation of church and state as a mere "shibboleth" indicates the necessity for our re-thinking our heritage. If our fathers struggled and sacrificed for a shibboleth, it is time we knew it!

Separation Deemed Essential

When our fathers embedded in the Constitution the principle that Congress should make no law "respecting an establishment of religion," it was no casual matter. They had abundant reason, both in European history and in their own experience in the New World, for appreciating the dangers of an official connection between church and state. The oppressive treatment of minorities by a dominant religious group which had the coercive authority of the state behind it was no mere figment of the imagination. It had been a fact of vivid experience. Our fathers were determined that in the new nation there should be a different situation. Here all religious bodies were to be equal in the eyes of the federal government; no church was to be given a preferential position in relation to other churches. There was to be equal opportunity for all, special privilege for none.

This "separation of church and state" never meant that the state was unfriendly or even indifferent to religion, or was to be regarded as merely secular. On the contrary, the framers of the Constitution were providing for the church a setting in which it should be free to order its own life without interference from the state. Every religious group was to stand on its own feet, free and unhindered, depending for its influence on its own spiritual vitality, not on any external prestige or power conferred by the state.

What our fathers thus established is one of the creative achievements of America. It has been the bul-

wark of religious liberty and has provided a setting in which every religious group has had full opportunity to develop its own inherent possibilities. Protestant, Catholic and Jew have all shared in this benefit. The whole movement of goodwill and friendly co-operation between Protestants, Roman Catholics and Jews in America has developed within the atmosphere of the separation of church and state and the recognition of the legal equality of all religious bodies.

The "separation of church and state," thus understood, is no "shibboleth"; it is one of the priceless treasures of American history, of as much importance today as it ever was.

"Eternal Vigilance"

If we would safeguard our heritage we must be vigilant against every encroachment upon it. That is the valid ground for concern over the possible establishing of diplomatic relations with the Vatican. Such an official connection would give one church a special status in relation to our government. It might thus prove to be the entering wedge for undermining a basic principle of American life.

Some of those who would see no objection to the diplomatic recognition of the Vatican argue that it is the Vatican State, not the Roman Catholic Church, with which relations are proposed. But in principle this involves a conception of the church as a political entity, which is contrary to a recognition of the separation of church and state. And in practice it is impossible to distinguish between the Catholic Church as a religious body and the Catholic Church as a political body. To have an ambassador at the Vatican State would be tantamount to placing the Roman Catholic Church in a special position with reference to our government.

The Roman Catholic pressure for the establishment of diplomatic relations with the Vatican therefore forces us to ask frankly whether the Catholic Church would like to change our historic American view as to the relation of church and state. In general theory the Roman Catholic Church rejects that view, clinging to the idea of the union of the state with the Catholic Church. Pope Leo XIII in an encyclical of 1885 bluntly declared that "it is not lawful for the state to hold in equal favor different kinds of religions." Even so progressive and socially minded an American as Mgr. John A. Ryan (in the book which he wrote jointly with Father Millar), after explaining that the Catholic theory does not have full application in a country like America, which provides in its Constitution for the separation of church and state, adds that "constitutions can be changed and non-Catholic sects may decline to such a point that the political proscription of them may become feasible and expedient." It appears, then, that the Catholic Church accepts the American principle merely for temporary reasons of expediency because Catholics are now only a minority in America. Does the Catholic Church mean that if it should ever gain sufficient power it would be justified in discarding our cherished heritage? Do Catholics claim freedom and equality for themselves in America in the name of Protestant principles at the same time that they would (if they could) deny similar freedom and equality to Protestants and Jews in the name of Catholic principles?

These questions may seem remote from our present scene, but in the interest of clear thinking they must be asked. We therefore raise them.

[THE LUTHERAN welcomes for its readers this plain statement of the Federal Council's position on a matter that has aroused suspicion of the Council's alertness. Ed.]

ACROSS THE DESK

SOME people may have an entirely mistaken idea about June's most important institution. It is not war, nor taxation, nor baseball, nor planning summer vacations. June has long ago gained the title of the month of marriages. We are aware both as editor and as clergyman that many brides and grooms take their vows of mutual fidelity in other parts of the year, but June's flowers and sunshine are the correct setting for the initiation of happy domestic life. THE LUTHERAN hereby dedicates this June 1940 to redder roses and to more matrimony. Just how June is interpreted in Argentina and Australia we do not know, and we refuse to guess. One must live in those southern lands to visualize the occurrence of Christmas in the summer and July 4 in the winter.

IN COMPLETE ENJOYMENT

WE recently had occasion to join a group of Christian worshipers at an evening hour and during a "song service" period. We have long agreed with the sentiment expressed by Shakespeare—

"That man that hath no music in himself
Nor is not moved with concord of sweet sounds,
Is fit for treasons, stratagems and spoils;
The motions of his spirit are dull as night,
And his affections dark as Erebus.
Let no such man be trusted."

Yes, we like to sing, but for complete abandonment to hymn and melody we found ourselves far inferior to a neighbor who sat across the aisle from us. He was almost literally voracious in his vocalization of the music; he sort of banqueted upon it. His serene enjoyment first caught our attention and thence our eyes drifted over other worshipers. Their absorption in the worship was less visibly expressed, but not hidden. One passed from particular to general and realized an atmosphere charged with prayer, praise and adoration. There was absence from anxiety, deafness to the world outside.

But that world had its occupants and absorptions. Within a hundred yards there was a movie with its Sunday night "show." It probably had more people in its seats than the church had in its pews. We do not know what film was receiving attention, but on general observations we feel ourselves competent to assert that the modern film is more frequently an artificial treatment of tragedy than of the peaceful exercises in which people with peace in their hearts can engage. Not all depict the crises and dangerous adventures that are our daily lot, but out of a dozen leaders, we guess that more than half will be stories of labor and sorrow. "Gone with the Wind," "Rebecca," "Northwest Passage"—we name three that come easily to mind—are attractive by their magnified realism.

The church service should be able to compete successfully with the movie, if one could find the formula by which the uplifting influences of communing with God, in fellowship with our brethren in the faith would lay hold upon us. The word "comprehend" which we have borrowed from the Latin conveys the meaning we have in mind. It means to surround as one grasps something. It suggests seizing—in fact, arresting.

We suspect that the movie and the skilful song leader have sensed what it takes to hold the attention of people.

They must have a part in what is in process. The successful film wraps itself about one, until the listener is so nearly a participant in the action that his emotions exceed those of the performer. He laughs, he weeps, he makes resolutions. They are rather cheap, of course. When the play is over, one puts on his hat, surreptitiously wipes away a belated tear and comments it was a great show.

The kind of church service we are imagining likewise gives us employment. We sing, we hear God's word (unless the preacher's mannerisms obstruct our attention). That is, we do if we can. Sometimes we are mere observers. We feel no harmony, no inspiration, no subtle invitations from our Lord's Advocate to commune with Him. The next Sunday night we stay home.

SYNOD MEETINGS INSPIRING

ARE you noticing the reports of the conventions of the synods which THE LUTHERAN has been able to bring to you? They seem to us to make evident a quiet, steady engagement in the work of congregations, synods and the whole United Lutheran Church that is very comforting in these days when the secular world seems noisily falling into fragments. When our pastor returned from the meeting of the synod to which he and our congregation belong, he preached a sermon that was impressive and informative; but what first caught our attention was the text he chose. It was a group of verses from the Eighty-fourth Psalm and it was admirably significant of the experiences of those who dwell in His house, whose strength is in Him and who go from strength to strength. Again we indulged in a comparison of the refuge from the world's cares that our religious knowledge and associations provide. We do not know what a day may bring to pass. We are appalled by the trials of faith through which our brethren are passing, but we realize the ability of believers to rise above the din and confusion of even a great war by resort to the tabernacle wherein we meet with God. Blessed is the man that trusteth in Thee.

EDITORIAL LICENSE

WE occasionally realize that what is called editorial license was wisely commandeered by some keen-minded scribe of a remote age. The phrase has great breadth of application: it is used by an editor when he guesses, or when he suggests that two and two might possibly under certain difficult circumstances equal five. He is especially grateful to this ancient and carefully guarded refuge for distressed commentators on affairs, when he expresses his views of situations that permit of two or more explanations, approaches or applications.

For example, a dozen years ago the Lutheran editors of the United States sponsored a declaration in the official journals with which they were connected that came fairly close to having partisan political implications. Not all the people at the receiving end of the papers were in accord with the views expressed and said so. One official of the Church placated a parishioner of importance by explaining that the editor of whom he complained was a long ways from being a second Solomon. Not only in time and place but also and

especially in wisdom. All of which was a roundabout way of saying that an editor can be mistaken and generally is—at least to some degree. We were reminded of this most ancient reference to the journalist's craft by a citation from the ancient Greek annals to the effect that "Apollo struck his lyre"; that is, the editor of the local paper had once too often misrepresented the cruiser of the skies.

"AMERICA'S RESPONSIBILITY IN THE PRESENT CRISIS"

THE above is the title of a typewritten document received the latter part of May by editors of church journals. It carries the signatures of twenty-six persons who have been entrusted with leadership in important movements in which the larger Protestant denominations of the world participated. Among them are William Adams Brown, Henry Sloan Coffin, John R. Mott, Elizabeth C. Morrow, Henry F. van Dusen, Reinhold Niebuhr, Charles P. Taft and others. They disclaim the connections they have with churches, councils and ecclesiastical institutions but the bulletin informs its recipients of the positions of most of them.

The communication asserts that "A decisive German victory, now an ominous possibility, would menace not only democratic government but the most elemental securities and liberties for the whole of western Europe." The second paragraph continues, "Both the interests and the ideals of the United States are imperiled. A decisive German victory would leave the United States the only powerful democratic nation in the world." Next one reads: "The hour has come when the American people must decide whether they are prepared to face the future in a position of virtual isolation, surrounded by powerful victors made strong by practises destructive of American ideals, or whether they will lend the European nations struggling desperately against the German threat such support as may yet enable them to halt that aggression."

Following paragraphs assert that more than self-interest is at stake. "We are committed," these church leaders say, "to the realization of a *community of nations* founded in justice as the only firm hope of the world and we hold that the halting of Nazi aggression is pre-requisite to the possibility of world order." (The italics are ours.) The objective is then stated as follows: "In the light of these facts, we urge that the United States immediately enlist its moral and material resources in support of the allied nations. . . . Lastly, we urge the necessity of quick and resolute action." (The release date was May 24.)

PROFOUNDLY SHOCKING

WE confess to a feeling of deep discouragement when we had read the communication above outlined for our readers. Not only has the government of the United States declared its position of neutrality; not only has it put strong limitations on profiteering, but the President in conversations and releases by the press and radio has indicated the necessity of keeping out of the war in order to exercise the influence of a neutral when the time has come to negotiate a peace. We interpret some of his utterances as implying that the utter injustice of Versailles would not have taken form had strong neutral groups been participants in the deliberations. Instead all were combatants.

But now of all people, the urge to enter the conflict comes from the most widely known among American churchmen. When the Dies Committee and the Federal Bureau of Investigation are seeking to locate and break up un-American practises, the sponsors of the Gospel of peace boldly urge "that the United States immediately enlist its moral and material resources in support of the allied nations."

Have they forgotten what followed the World War, in which the most aggressive apostles of hate spoke from Christian pulpits? Is there no message aimed to assuage the hate and destruction of war which the scientifically organized and equipped agencies of propaganda are employing, that these must sing an obligato of church blessing upon the already horrible disharmony of the world?

WE SUGGEST SOME FACTS

THE President in his "Fireside Chat" on May 26 cautioned his fellow citizens against the kind of panic that might precipitate some great national disaster. He based his caution upon his denial that utter unpreparedness now exists in the United States. He insisted that for a regime of peace we have adequate military protection. He deemed it wise to insure continuance of peace by multiplication of forms of resistance to invasion that will insure this country and its neighbors on the Western Continent against attack from a European or Asiatic military force. The cause of peace justifies the expenditure of whatever billions of money are required and the Christian citizens of the nation can continue to justify the necessary taxation.

But we draw upon our editorial prerogatives to express our personal conviction that conditions in Europe do not threaten American democracy. We could, we believe, find in situations at home much more dangerous foes than the communism of Russia, the fascism of Italy and the national socialism of Germany. None of these except the first (communism) seeks to overthrow our government, and it is less attractive now than it was a score of years ago. Mussolini has not indicated his ambition to grab America, and when he does we expect La Guardia to disclose his vile plans. And even Mr. Hitler must (with his cabinet) take cognizance of the limitations of his fellow countrymen. The threats of what he proposes to do to our democracy have not been made in Germany, so far as we have heard and read.

In writing the above, we are not for a moment justifying resort to war, the violation of the rights of neutrals and the ruthlessness of modern implements of death. We cite the misuse of America's position as a neutral because we deem our entrance as long as we are not attacked the greatest injury to the future peace of the world that can occur. Especially must the religious people of the United States keep undimmed their approach to God. The attitude now is so different from that of 1916 and early 1917 as to give promise that when the present outburst of murderous madness has taken its toll of life and property, the Christianity of the Western Hemisphere may once more pour the balm of healing peace upon those wounded in mind, soul and body by this conflict. And let us very definitely rebuke churchmen who advocate our enlistment with the allies or with any other nation. Doubtless with sincerity and without consciousness of any bias or prejudice, they none the less expose the church to false charges.

Personal Responsibility

By D. BURT SMITH

Ezekiel 33: 7-16. The Sunday School Lesson for June 9

TO TALK of spies, watchmen, and military observers sounds modern—verily present tense. But Ezekiel wrote about this several centuries ago. In fact, he spoke what God directed him to say to make him conscious of his responsibility to the people and to God as God's watchman. He was not a military employee for God; his watching had to do with the life and conduct of the people. What the people needed was such warning as a watchman gives, so that they could alter their ways and avert the punishment due them for wickedness. It was Ezekiel's responsibility to give this warning. He was to go among them as God's spokesman, correcting their false opinions and instruct them as to acceptable personal living. God told him what was demanded of him and outlined for him many of the details of his work. He faced no easy task. He had hard work to do for a people who would resent his pleadings. When a prophet receives a commission from God and has responsibility laid on him to carry out the commission, a heavy load is put on his shoulders, but not too burdensome.

Gathering Facts

This was his business as a watchman. He was to be open-eyed and alert in observing the ways of the people and the dangers consequent on their ways. He was to collect evidences of the wickedness of the people. He was to know for himself that what God was holding over them as due punishment for sin, which in this case was, "Thou shalt surely die," meant complete and permanent separation from God. God gave him further facts to be kept in mind: God is waiting for the effect on the wicked of the prophet's warning; the fate of the wicked could be averted if the prophet did his duty in warning the people; the death penalty would be lifted from the people, if they heeded the warning and turned from their wickedness.

As Ezekiel meditated on what God told him about his responsibility, he may have collected these facts as applicable to the people and to himself. Both applications of the facts were vital; the future of the people and of the prophet was thus put in the balance.

Giving Warning

God assumed Ezekiel had given the warning and that some were deeply moved to realize their wickedness, but were not hopeful of forgiveness. They confessed but were not sure God would listen to them and divert the punishment they deserved. The seriousness of their questionings must be met by the declaration of God's willingness to hear and forgive confessing sinners. God can find no delight in a sinner's death for his sins. His attitude is not anger but sadness, for He longs to have all sinners turn from death-causing wickedness to God's way of restoration to His favor. Ezekiel was given the injunction to warn the wicked, and

was provided a comforting, assuring answer to give confessing, repenting sinners, if they had doubts about God's forgiving and restoring them.

Guarding Righteousness

Ezekiel was to guard the people against wrong conclusions about "the righteousness of the righteous," and "the wickedness of the wicked." A special guard was given concerning righteousness lest it be allowed too much importance. It must be held back from the assumption that of itself it can cover ways of wickedness. A year of sins cannot be dismissed by an hour of exceptional righteousness. This

would be degrading rather than promoting righteousness. Righteousness gets its inning after wickedness has been set aside. But too much confidence is not to be put in righteousness, for it loses its rating with God when a man admits wickedness into his life. Being righteous for a long time does not make a man immune to the consequences of sin if he descends into the ways of wickedness. Ezekiel's responsibility was made clear to him. When he gave his message to the people, then each of them came under his own responsibility to turn from wickedness to righteousness.

DAILY BIBLE READINGS

- M. Watchmen Must Be Faithful. Ezekiel 33: 7-9.
 T. God Will Judge Righteously. Ezekiel 33: 10-16.
 W. Accountable for Every Deed. II Cor. 5: 6-10.
 Th. Responsible for Every Word. Matthew 12: 36, 37.
 F. Using My Talent. Matthew 25: 24-29.
 Sat. The Peril of Neglect. Matthew 11: 20-24.
 S. Standing Before the Throne. Rev. 20: 11-15.

Building God's House

Haggai 1: 2-12. The Sunday School Lesson for June 16

THE Babylonian captivity had ended. The captives were back in Jerusalem. It was their responsibility to restore the Temple. There was enthusiastic response at first. Foundations were laid and the building started. The increasing difficulties and opposition, together with the rise of selfishness which led to concentrating on building houses for themselves, left the Temple unfinished. The excuse of poverty and the depression of hard times were offered, but could not be accepted, for they might have finished the Temple and cared adequately for their own needs, if they had been so minded. Fifteen years of delay was rather disastrous for the work already done in restoring the Temple. Prophet Haggai was aroused; he knew the people must have an adequate center for their worship. He linked the growing adversity of the people with their neglect of God's house. God gave him a message for the leaders, Zerubbabel and Joshua.

Delay Denounced

Haggai told these leaders that God had heard the argument of "this people" against finishing the Temple. His tone was one of sarcastic belittlement of their false excuses. It was folly for them to blame their delay on a lack of means, a scarcity of laborers, or the absence of urgency. They exalted material desires above spiritual needs. Worship was given a small place in their schedule. What if the Temple was lying waste, as long as their own fine houses were being erected?

Haggai was direct in declaring that their desires had not been satisfied. Their bodies lacked warmth in spite of their clothing. The money they had, or earned, was slipping from them and they had nothing to show for it. All this was due to their neglect of God's house. These accumulating bitter experiences must be reckoned as the result of their ignoring God's plan and their own need for a place where they could worship God.

Called to Obey

A second time Haggai was sent by God to admonish the people and encourage them in finishing the Temple. Too long had they neglected this duty. Surely they must realize that they could not count on God's blessings if they deliberately refused to obey Him. How to proceed with the work was detailed for them. In the mountains was plenty of wood to take the place of the wood burned when the Temple was destroyed. The stones of the old Temple were still there and usable. To take up this work would make them pleasing to God; He would take pleasure in their building. They were called to obey, and thus prove God's willingness to renew blessings for them. Haggai reviews how things had been going with them. Their sowing had yielded no harvest; lack of rain, even of dew, had doomed their crops and brought suffering on them and their cattle. Instead of using their crop failure as argument against going ahead with work on the Temple, they should consider it punishment from God for neglecting His house. The time was ripe for them to finish the Temple.

The turn toward obedience was under the example and leadership of Zerubbabel and Joshua. They took God's command as inescapable; it must be obeyed. The remnant of the people that had returned from Babylon to Jerusalem sought to obey the command. As they realized that they had been suffering punishment for their own sins, they repented, confessed, and took up work on the Temple. They sensed that a people's strength and prosperity cannot be separated from their worship of God.

DAILY BIBLE READINGS

- M. Call to Build God's House. Haggai 2: 12.
 T. The Builders Encouraged. Haggai 2: 1-9.
 W. Offerings for the Tabernacle. Exodus 25: 1-9.
 Th. Dedication of the Temple. I Kings 8: 22-28.
 F. Keeping God's House in Repair. II Chronicles 34: 8-13.
 Sat. Longing for Public Worship. Psalm 84: 1-4.
 S. Let Us Go to Church. Psalm 122: 1-9.

The Young People

By AMOS JOHN TRAVER, D.D., Frederick, Md.

THE CHRISTIAN'S PERSON

I Corinthians 6: 19, 20

"King's children are they all; though want and sin

Have marred their beauty glorious within,
We may not pass them but with reverent eye;

As when we see some goodly temple graced

To be Thy dwelling, ruined and defaced,
The haunt of sad and doleful creatures, lie
Bare to the sky, and open to the gust,

It grieveth us to see this house laid waste,

It pitieth us to see it in the dust."

—Dora Greenwell.

How hard it is to see the image of God in some of the wrecks of humanity that come to our doors asking help. They are like the coins that sometimes get into our pocketbooks, so worn and rubbed by long, hard usage that the imprint of the government is dim and almost unreadable. Yet the coins are good. When they come into the bank they will be recognized, but they will not be sent out into circulation again. They will go back to the government to be reminted. Years ago when we were living in New York City there was a member of a royal family of Europe on Welfare Island. Inheritor of riches and honorable position, now become the dirty, ragged inmate of a poorhouse.

The prodigal far from home and sickened with the forbidden business of herding swine was still the son of his father. No matter how spendthrift men have been of their inheritance, they are still the "King's children." We are all destined to be temples of God. If we have debased our bodies to foul and sinful purposes, the purpose for which we were created has been lost under the ruins we have made. But the high purpose is still there. We need the eyes of love and faith to see it.

A House to See

When Paul defined the church he used the figure of the body. Just as the soul dwells in the body, so Christ dwells in the church. Just as the body makes the soul visible, able to communicate with others, a medium for work, so the church makes Christ visible and effective in the world. This is a helpful thought for those of us who are tempted to think the body does not count much. Our bodies are the temples of Christ. Through them, as through the church, He walks, and talks and serves. Each disciple is a representative of Christ among men.

In Good Repair

Out along a country road near where we live there used to be a little brick church. It was built as a spite church, if there could be such a thing. It split from another church about a mile distant. It was built by a family with some means and it was well planned and well built.

But for many years it had not been used. One very, very rainy day we took shelter in the old church. It was poor shelter at best. The rain poured in through holes in the roof. The walls were streaked with the signs of long-time leaks. Hymn books were moulding in the pew racks. Great cobwebs hung from the ceiling. Tears almost came as we stood looking about at the signs of decay. The ground around the church looked like a pasture lot. No marks of interest there on the part of anyone. The front steps were falling down and some of the windows were broken. It was no Lutheran church. We went out of our way to speak to some friends of the denomination that had erected the church, suggesting that it should either be taken down or put in repair. What a testimony to the passing public! It spoke of disinterest, disloyalty and complete neglect. A community is known by its churches. Better no church than a church out of repair. Even the care of the grounds of the church tells the story of interest or neglect.

So with our bodies. They are the temple of God. If we misuse our bodies, if we neglect them, we are saying to the world, "We do not think much of our divine tenant." Regular exercise, reasonable care in diet, sufficient rest, all these are sacred duties. They keep the temple fit for worship.

A Clean Temple

What has been said of repairs can also be said of cleanliness. When a friend we love comes to visit at our house, there is an extra "slick" given the whole place. The dustcloth flies and the man of the house makes himself scarce and sputters about "turning the house upside down for a visitor." But the idea is fine. In the very cleaning of the house there is a testimony to friendship.

Cleanliness is not only "next to godliness," it is an expression of God-consciousness. The way we keep our bodies tells the secret of our attitude toward the indwelling Christ. And this cleanness extends to the mind as well as to the body itself. Clean thinking is like air-conditioning. It makes the atmosphere of the house wholesome and invigorating. How can we expect God to be comfortable in our hearts if our minds are given to unclean thoughts and our lips to unclean language? Let us keep clean for Christ's sake.

A house is built for a purpose. It gives shelter, warmth in winter, shade in summer, comforts and conveniences to make life easy; yes, a house is built for the tenant. No house is ever really done. As the years pass improvements are added one by one. Perhaps a wing or a bay window, or even a more extensive alteration, is made. Each improvement is intended to make the house more of a home. This should be true with our bodies. Each year should see new skills acquired by which to serve God better. Especially is this true of the mind. It should grow in power to

understand God's will and to translate it into flesh and blood.

Time spent in improving our bodies, making them more fit for the indwelling Christ, more able to serve Him, is not wasted. Time "saved" by neglecting the care of our bodies is not saved. The total length of life, and therefore the amount of service for the Lord, is extended by care of the body. Work is better done, too, when the body is fit. We should seek to improve our bodies as a service to the unseen Guest.

The Ascetic Heresy

Jesus prayed that His disciples might be "in the world but not of the world." There have been times in the history of the church when holy people have withdrawn from the world. They have taken too literally some of Paul's withering criticisms of the attitudes and general sinfulness of the world. They have gone even farther than to withdraw into monasteries and hermits' caves. They have practiced a rigid, cruel discipline of the body. They have treated their bodies as though they were the enemies of their souls, the incarnation of the devil. Every natural desire of the body was classed as sinful. Repression and self-inflicted wounds, fasting and constant self-denials, marked their piety.

It was from times like these that many of the paintings of Christ come down to us. So powerful has been this influence that the popular conception of Jesus carries with it the picture of a starved, sad, anemic holy man. Jesus of Nazareth was a carpenter. Thirty years of His life were lived normally, and we may well believe that He kept the rules of bodily health. The subtle heresy remains. Ill health, emaciation, a body marked by overwork, these are not the signs of holiness. The body is no enemy of the soul. Certainly the body needs discipline, it must be kept fit for the Master's use.

The Temple at Jerusalem was not at fault when the money-changers did their nefarious business within its walls. The Temple was not evil because its courts were devoted to evil business. Neither is the body essentially evil when it is used for the devil's purposes. Let Christ drive out the money-changers and the Temple is made holy again. Let that same Christ drive out from your life what is low and degrading. The body may be the shrine of the Lord, if we will. Whatever discipline we exercise over it should be to this end. The high purpose for the care of our bodies is that they may be of use to God.

TO LEADERS: Topic date, June 16. Discuss common faults of youth in the care of the body. What about the use of alcohol? What about over-indulgence of any character? What about late hours? On the other hand can the body be too much pampered? Next topic, *How to Enjoy Life—Jesus' Way?*

OPEN LETTERS

PROPER DIFFERENTIATION

By J. C. Kunzmann

WHAT was stated on page 3 of the May 1 issue of *THE LUTHERAN* with reference to *resurrection* and *glorification* requires further elucidation. There is a difference between *resuscitation*, *resurrection*, *translation*, and *glorification*.

The revelation and work of God in redemption is progressive and has been arranged and appointed for completion in Christ in the different ages of the past as well as in the ages to come. Hebrews 1: 1-3. However, from the very first promise in Eden and the translation of Enoch, the seventh from Adam, there is indicated what would result for man in the completion of the divine work of redemption. He passed to his heavenly estate without the experience of death. This was repeated in the translation of Elijah. The first resurrection which took place was that of Christ, Who was the firstfruits of them that slept, the first-born from the dead. That the resurrection of Christ had taken place was not only attested by angels and by the apostles, but by those according to Matthew 27: 52, 53, who arose from the dead immediately after Christ's resurrection and who appeared to many in Jerusalem, where the work of evangelization began and made such tremendous strides (no doubt with the aid of their testimony) in the beginning.

In the Old Testament there are two resuscitations, the son of the widow at Sarepta by Elijah, and the son of the Shunamite by Elisha. Through Christ there were three resuscitations: the daughter of Jairus, the son of the widow of Nain, and of Lazarus at Bethany. These were not resurrections. They were simply signs of the resurrection which began in Christ, continued in the Old Testament saints, and will continue in regular order, according to St. Paul, at the second coming of Christ. They simply retained their natural, and were not given their spiritual bodies. They could not have had the blessings of resurrection or else Christ could not have been the first-born from the dead.

But resurrection is not glorification. It is the first change which is wrought in the believer when he is taken from earth to heaven, to his final reward. But there is certainly to be a growth in heaven as there was, and is, a growth in grace on earth. We find this illustrated and taught by Christ. The resurrection was not the final development in the humanity of Christ, and it is not the final development in us. What occurred before the coming of Christ and before His death and resurrection were signs of what must take place in redemption, and so is what took place in Christ between His ascension and the outpouring of the Holy Spirit.

In John 7: 39 we read a saying of Christ: "But this he spake of the Spirit, which they that believed on him were to receive; for the Spirit was not yet given, because Jesus was not yet glorified." As God is a God of order, so is His work. The Holy

Spirit was in the world from the creation, and in the world during Christ's first advent as He is in the world ever since. The coming of the Holy Spirit on Pentecost and the second coming of Christ do not mean that these two subsistences of the Trinity are ever absent from the world and from believers. It does, however, mean that they are coming to raise the work of redemption to a higher level and to do what never had been done before. Christ's resurrection was one thing; His forty days' stay was another thing. His ascension was another advance, and so was His glorification; and only after Jesus was glorified could the Holy Spirit be sent to endow the church with power from on high for its great mission.

The above does not stand alone, as no one truth of the Bible ever does. That there was an outward difference in the risen and glorified Christ is evident from what we read in the Gospels concerning the familiar intercourse with the Saviour by His disciples and the Apostle John, as differentiated from what took place when the Apostle John saw the glorified Christ as recorded in Rev. 1: 12-18. There was surprise when Christ appeared to the disciples in the upper room on the evening succeeding His resurrection. But there was joy in their hearts and they were glad. They were not overawed with fear. When John now saw his Saviour in glory, he who had leaned upon His breast was filled with terror and fell as a dead man at His feet. It was then that the right hand of Jesus raised him, and what He said comforted him. Hence not only what Jesus said, but what John afterward recorded shows that there is a difference between our estate in the resurrection and our greater estate in glorification. The comfort is that "we shall be like Him when we see Him as He is." This was written after Christ's resurrection and glorification.

SEPTEMBER— PARISH EDUCATION

(Continued from page 14)

It is understood that all congregations will not be able to carry out *all* of these projects. Attempt the possible. The congregation must build its own program.

Adequate Helps and Sufficient Time

Congregations also want *adequate helps to guide them in carrying out the projects which are suggested, and they want them in sufficient time to allow them to make adequate preparation.* This year more helps have been prepared than in any former year and these helps are going to the largest group of leaders in any year. A packet containing fifteen leaflets or folders has already been mailed to every pastor, Sunday school superintendent, deaconess, parish worker, Children of the Church secretary, and presidents of all local Women's Missionary Societies, Broth-

erhoods, and Luther Leagues—17,000 packets in all. And these packets were mailed the last week in May, three months before September. Any leader who fails to get his or her packet by June 5 need only mail a postal card with request to the Board and a new packet will be sent at once. In this packet there are materials to guide the pastor and his people in carrying out each individual project suggested by the co-operating agencies. It is the intention of these agencies to furnish as much help as our congregations will use. These helps are in the packet.

Supporting Influence

Last of all our pastors and their people appreciate a *strong supporting influence in the Church at large as they are attempting to carry out these suggested plans.* The co-operating agencies are attempting to do this through articles and pictures in all the periodicals of the Church. Beginning with this article the co-operating agencies will prepare and publish in *THE LUTHERAN*, *Lutherischer Herold*, and their own periodicals a number of articles related to parish education and the great challenge to *Teach All!*

An attractive two-color poster has been prepared and copies will be mailed to all pastors the last week in August, one copy for each congregation. This poster carries out the theme, *Teach All!*

Teach All!

Jesus has given us the command and the example to teach. He has left us His word to be taught, all of it. There are more than 350,000 boys and girls between birth and 11 years of age, an equal number of young people between 12 and 23 years of age, and practically a million men and women in the United Lutheran Church, and they all need to be taught. There are more than that number of children, young people, and adults outside our Church, but for whom our Church is responsible and they, perhaps more than our own people, need to be taught Christ. Of this great number, inside and outside the Church, much more than half are getting no religious instruction whatsoever, perhaps one-fourth are getting an average of one hour a week through all the means of the Church, and the others, a few two hours, still less three, and practically none four. Public schools average at least five hours a day five days in the week. Is ours enough? And power! With what power do we teach? The power of materials? and methods? and means of our own? These are good. They are essential. But there is another power which is available: as much power as we may ask. "All power hath been given unto me." "Whatsoever ye ask the Father in my name, he will give it thee." *Teach All!*

MARYLAND SYNOD'S SUMMER SCHOOL

THE fifth annual *Summer School for Church Workers* will be conducted by the Maryland Synod at Hood College July 20-26 instead of July 21-27, as was formerly published. For reservations write Rev. Amos J. Traver, D.D., Registrar, Frederick, Md.

Conservation of Marriage

Are Pastors "Apt to Teach" Where Domestic Relations Are the Subject?

By Charles P. Cressman*

Chapel Hill, N. C.

A young Yankee pastor from the rolling hills of Pennsylvania was breathing the balmy spring air of the hospitable South. The dogwood trees were in blossom. All around the campus of the University of North Carolina were daffodils peeking pertly at one who felt conspicuous because he carried a symbol of the North—a topcoat—in his arms. There were hyacinths and tulips making their spring debut while pictures of a Pennsylvania snow still lingered in the pastor's mind.

The mansion-like fraternity houses, the buildings of the university—some old landmarks, others as new as the latest WPA project—the young men and young ladies strolling leisurely in spring-fever fashion from one class building to another told the story of a haven of study to some 3,500 students eager to prepare themselves for life pursuits of happiness, home and harmony.

For College Students

In the auditorium within the inviting Carolina Inn sat Dr. Ernest R. Groves, the director of the Conference and the guiding spirit of most marriage courses in colleges and universities; he was the presiding chairman for the first session of the four-day Conference on Conservation of Marriage and the Family. Mr. O. T. Binkley, professor of Religious Education at Wake Forest College, North Carolina, was discussing his theme, "Developing a Course in Marriage for College Men."

The discussions throughout the day centered around the development of courses for college men and women, the junior college, and even down to the development of instruction in preparation for marriage and family life at the high school level. To this young pastor's mind the discussions were stimulating as well as informing.

The first day of the Sixth Annual Conference on Conservation of Marriage and the Family closed with an address on the "Criteria of Success in Marriage," by Prof. E. W. Burgess, professor of sociology, teaching the course in The Family at the University of Chicago. In brief the criteria suggested are: (1) permanence; (2) happiness; (3) the expectations of society; (4) the degree of integration achieved; (5) the personality development of the husband, wife and children; (6) the adjustment of husband and wife to each other.

Religion and the Family

The morning sun, the balmy breezes, the nodding blossoms welcomed the two hundred delegates to the second day of the conference. The entire morning was devoted to that which especially interested the dozen or so ministers who traveled to North Carolina. Dr. Mason Crum, pro-

fessor of Religious Education at Duke University, opened the discussion with a paper on "Religion and the Family." His theme emphasized the truth that youth may know the facts of life and still be unwise, ungracious, and unlovely. The mere impartation of information is insufficient. It is true that the knowledge of right and wrong is closely correlated in the home life. Yet this is most forceful when presented indirectly through the power and example of parents rather than by direct impartation of knowledge. Spiritual values spring from parents who have a dynamic religion. The home is the most potent factor for developing motives. Much good would come today from the revival of family prayer and the family altar.

The discussion—of vital interest to lay as well as ministerial delegates—was followed by a paper in "Ministerial Counseling." The Rev. Vincent Long of London—one of the best-known marriage counselors of Great Britain—was to discuss this subject, but due to developments in Europe he was unable to arrive in America. It was, however, ably handled by the Rev. J. H. Marion of Durham, who commands the admiration of many of his community who have sought his counsel.

The Minister's Responsibility

In this brief report one cannot give a detailed account of his splendid advice. We can note in passing that there are certain essential convictions necessary before ministerial counseling can be engaged in. "The minister," he said, "can contribute to the field of marriage relationships *something that no other profession can give.*" Therefore it is necessary that the minister give himself the best kind of training possible today.

A pastor from Colorado Springs, Colo., allowed the delegates a look into the nature of his twelve-session courses for young people in his community. Likewise, the work of a rural pastor in North Carolina in the field of marriage and the family was given recognition.

A lawyer from Detroit challenged the ministry to meet the problems of youth in preparing for marriage and family life, saying that the ministry—of all professions—has the greatest opportunity to advise and counsel. Yet, most of the delegates and visitors present expressed an *overwhelming* opinion that the ministers were as a whole *unprepared* to meet this challenge. That challenge is still ringing in a certain pastor's ears!

In the afternoon the place of the Social Worker and Case Work was discussed. Dr. Robert Dickinson, an internationally known medical authority in the field of marriage, delighted the convention in his own characteristic way when he spoke on "Marriage Maladjustments" at the evening session.

Thursday morning witnessed the 200 delegates motoring to the nearby sister college (except in athletics where a bitter

rivalry prevails, but even then it can be sisterly), Duke University, to hear discussions from the standpoint of law ("Recent Trends in Domestic Law") and medicine ("Pre-natal Care, Endocrinology, and Venereal Diseases"). The last session on Friday morning dealt with recent literature in the field of marriage and the family.

This Yankee pastor turned northward again, inspired by the very positive work being done in education, law, medicine, sociology and the ministry in the field of Marriage and the Family. The field is relatively new, yet its relative importance far exceeds its newness. That challenge of an unprepared ministry was still ringing in his ears. His mind went on a journey of possibilities: *Perhaps*—some day Marriage and Family life will not be so much of a hit and miss proposition; perhaps, some day more than a dozen ministers will be interested in a Conference on the Conservation of Marriage and the Family; perhaps, some day pastors will really be giving advice to young people faced with the greatest of life's decisions; perhaps, some day there will be more thoughtful marriages because more pastors have given more thought to marriage and have also given young people a stimulus to more thought about the step they are taking; perhaps—well, we can't forget those words: "The minister can contribute to the field of marriage relationships *something no other profession can give.*"

TO MY WIFE

A Fifty-seventh Anniversary Poem

You walked in the garden at even,
'Mid flowers, rich, blooming and rare;
You paused by a half-opened rosebud,
That hung trembling and beautiful there.

Thinking of frosts in the winter,
(E'en now was their breath in the air);
You plucked the sweet rosebud so fragrant
And pinned on your bosom so fair.

Full op'd then the rosebud its petals,
In the warmth of your love and your care
In beauty and perfume they revealed,
As lovers their heart-treasures share.

My love is the rosebud you gathered,
And pressed to your heart long ago;
It rests there, full blossomed, this moment,
And shall bloom forever, I know.

A. B. SHRADER.

Laurel Springs, N. J. The Rev. Dr. Ross H. Stover, pastor of Messiah Lutheran Church, Philadelphia, will preach the sermon at the baccalaureate service of Francis Military Academy, located in Laurel Springs and conducted by the Rev. Dr. A. T. B. Haines. Clergymen and congregations adjacent to Francis Military Academy will be guests at this service June 9.

Elmwood Park, Ill. Westwood Church, the Rev. Theodore W. Brosche pastor, beautified their church by decorating the auditorium, halls and nursery room, and placing new brass candlesticks and vases on the altar.

* Pastor Cressman has written impressions made upon him during attendance at the Sixth Annual Conference on Conservation of Marriage and the Family, held at Wake Forest College, North Carolina. Ed.

Lutheran Nurses' Guild

National Organization Formed in Philadelphia, Pa.

A NEW organization which is expected to add greatly to the socio-religious value of the Lutheran Church, came into existence May 16, 1940 when more than 150 Lutheran nurses from all parts of the United States gathered at a luncheon in Philadelphia Pa., and agreed to organize "The National Lutheran Nurses' Guild." This organization is the result of a mutual desire expressed by many Lutheran nurses, individually and in local groups, for a fuller professional fellowship founded upon their common Christian faith.

At the luncheon held at the Philadelphia Hotel, in conjunction with the biennial convention of the National Nursing Organizations, an interesting challenge to retain Christian standards in nursing was sounded by Major Julia Flikke, R.N., Superintendent of the U. S. Army Nursing Corp.

A short address by Mary E. Markley, Litt.D., of the Board of Education, United Lutheran Church in America, set forth "What the Nurse Means to the Church," and the antithesis was placed before them by Sister Ragna Nord, R.N., director of nurses, Lutheran Hospital, Chicago, who spoke on "What the Church Means to the Nurse."

Greetings Appreciated

Letters of greeting from the president of Lutheran Church bodies were read as follows:

The Rev. Dr. F. H. Knubel, president of The United Lutheran Church in America, in his greeting calls the nursing profession "living pictures of one of the greatest ministries which woman specifically is created to render."

The Rev. Dr. E. M. Poppen, president of the American Lutheran Church, in giving endorsement to the organization proposed, says: "In the world of today there are so many destructive forces at work that all constructive agencies need and deserve our approval and co-operation."

The Rev. Dr. J. A. Aasgaard, president of the Norwegian Lutheran Church, in



MAJOR JULIA O. FLIKKE, R.N.,
United States Army Nursing Corps, and
MISS EDITH A. BERGQUIST, R.N.,
President of Lutheran Nurses' Guild

commending the new endeavor says, "The possibilities of ministry and service through young women who are consecrated in their lives to our Lord and Saviour Jesus Christ at the sick bed and in other similar situations is far greater than many of us understand."

The Rev. Dr. E. P. Pfatteicher, president of the Ministerium of Pennsylvania and Adjacent States, in his greeting closes with a short prayer: "May God give you courage and strength for the months and years that lie ahead and may your ministry of nursing be the normal ministry which we have a right to expect in a country of peace rather than the abnormal ministry of nursing in a country at war."

Telegrams of greeting and commendation were received from the Rev. Dr. P. O. Bersell, president of the Augustana Synod, and the Rev. Dr. T. O. Burntvedt, presi-

dent of the Norwegian Free Church.

Another interesting and important approval was voiced in a letter from Mr. Carl M. Distler, president of the Board of Social Missions of The United Lutheran Church in America, who closed with the comment, "We welcome the inspiration which envisioned this association and co-operation and trust that its complete fulfillment may soon be realized."

The Rev. Dr. G. H. Bechtold introduced Miss Leopoldine Gunther, R.N., who as a student nurse in 1902 secured permission from her superiors for Dr. J. F. Ohl, Superintendent of the Lutheran City Mission, to conduct regular services for the student nurses and, in other ways, to serve as their pastor while they were away from home and in training. Dr. Bechtold stated that it was to Miss Gunther to whom the group now organizing could look as having given the first inspiration and action toward this great work.

Following these greetings, resolutions petitioning that a national organization be formed were read by representatives of the local groups in Washington, D.C., Chicago, Ill., Milwaukee, Wis., Baltimore, Md., and Philadelphia, Pa.

The call to organize was then presented by Miss Edith A. Bergquist, R.N., executive secretary of the Illinois State Nurses' Association, who very ably summarized the salutations and resolutions. The call was given unanimous approval.

Officers Chosen

Officers chosen were:—Miss Edith A. Bergquist, R.N., Chicago, Ill., president; Mrs. W. J. Eck, R.N., Washington, D. C., first vice-president; Miss Eline Kraabel, R.N., Spokane, Wash., second vice-president; Miss Minnie M. Beltz, R.N., Milwaukee, secretary; Miss Elsa Nicolai, R.N., Philadelphia, Pa., treasurer.

Miss Nicolai, who is acting chairman of the Philadelphia Guild, presided at the meeting. Miss Edith Mitchell, R.N., also of Philadelphia, served capably as toastmistress. The Invocation was by the Rev. P. L. Hegstrom of the Swedish Lutheran Church in Philadelphia, and the benediction was given by R. H. Gearhart, D.D., Lutheran Student Pastor of Philadelphia. The mechanics of the affair were in the hands of the Rev. Dr. G. H. Bechtold and his two associates, the Rev. A. R. Chatten and the Rev. F. A. Smith.

Only one point of embarrassment was noted. The registration committee asked each girl to which synod she belonged. They all knew they were Lutherans, but that was where it stopped with many. For a few minutes the pastors present were kept busy answering, "Can you tell me the synod to which I belong?" but, we repeat, they all knew they were Lutherans.

—F. A. SMITH, for Philadelphia Chapter,
National Lutheran Nurses' Guild.



OFFICERS OF
NATIONAL
LUTHERAN NURSES'
GUILD

(Standing) Secretary
Minnie M. Beltz, R.N.,
and Treasurer
Elsa Nicolai, R.N.

(Seated) President
Edith A. Bergquist,
between
Vice-presidents
Eline Kraabel and
Mrs. W. J. Eck

SPLENDID WORK BY WESTERN WOMEN

To LARAMIE, up in "old Wyoming," the women of the Rocky Mountain Synod journeyed to meet in their thirty-seventh annual convention May 7-9. In this wide-

spread synod, the men and women meet at the same time and place, coming together for the evening services. Incidentally these conventions are events of the year to those of us who are separated through the year by hundreds of miles.

The Rev. and Mrs. L. C. Soker and their members were ideal hosts, and from the time of our arrival, when we were met by the young people dressed in cowboy and cowgirl clothing, to the close of the concluding banquet, the hospitality of Trinity Church was in evidence.

The theme of the convention was "Jesus Calls Us," and the convention text, "Lord, what wilt Thou have me to do?"

The guest speaker was Miss Mette K. Blair, home on a rest furlough from India. Her chief address was on "Conquering the White Plague in India." She spoke at other times through the convention.

Dr. M. A. Ritzen, superintendent of Tabitha Home, brought the plan for the campaign for \$100,000 to be used for the erection of a new building for the aged and helpless.

The \$50,000 India Centennial Fund was presented, and the Rocky Mountain women will do their share.

All departments showed that splendid work had been done through the year, and Mrs. C. A. Barnhart deserves much credit for the unique form in which their reports were presented.

The delegates to the Des Moines Convention are to be Mrs. L. J. McBride and Mrs. H. J. Klemer. Several visitors expect to go also.

The officers for the next year are: President, Mrs. L. J. McBride; vice-president, Mrs. R. B. Wolf; secretary, Mrs. Edna Trout; treasurer, Mrs. C. C. Conger; statistician, Mrs. W. C. Conradi.

MRS. O. F. WEAVER.

"WORKERS WITH GOD"

THE twenty-fourth biennial convention of the *Women's Missionary Society of the Ministerium of Pennsylvania and Adjacent States* was held in Trinity Church, Reading, Pa., Herman F. Miller, D.D., pastor, May 14-16. With the theme, "Workers Together with God," directing the thought of all sessions, three hundred delegates and visitors from the nine conferences of the synod were present when the convention opened. Dr. E. P. Pfatteicher, president of the Ministerium, preached the sermon at the opening Communion Service, and was assisted by Dr. Miller and the Rev. M. Leroy Wuchter of Wyomissing, president of the Reading Conference.

Mrs. J. J. Neudoerffer, president, said in her report: "We should consider it a great privilege to be allowed to be called 'workers with God.' Let us determine as we go forth from this convention to prove ourselves worthy of bearing the title."

Mrs. Walter S. Wells of Reading was chairman of the committee on arrangements and Mrs. E. Carroll Schaeffer chairman of the dinner committee. The convention dinner was served at the Abraham Lincoln Hotel; 583 guests were seated when Mrs. Alfred Hesse, secretary of the Young Women, took charge of the program. The Rev. F. Eppling Reinartz, consulting secretary on Promotion, spoke on "John Christian Frederick Heyer," and

Miss Alice Nickel on "Work Among the Sudras in India."

Mrs. L. K. Sanford of Lancaster reported \$9,970 raised by Life Memberships. The twenty-three members of the 1939 graduating class of the Philadelphia Theological Seminary as well as the class of 1940 have received Life Memberships; the classes of the same years at Gettysburg Seminary have also been enrolled. All the professors of the Philadelphia Seminary are enrolled as Life Members.

Mrs. Hilda Weiskotten Jaxheimer reported the sale of India lace amounting to \$13,162. All presidents of Conference Societies gave encouraging reports and stressed the thought that courage and hope must go hand in hand.

The speakers at the convention were as follows: Miss Ella Engel, secretary of The Children of the Church, "Children God's Helpers"; Miss Elvira Strunk, missionary to China, "The New Hospice in China"; Miss Freda Hoh, missionary to Puerto Rico, "Fifteen Golden Bracelets"; Mrs. Oscar C. Schmidt, vice-president of the Women's Missionary Society of the U. L. C. A., "Impressions of My Visit to Puerto Rico"; F. L. Coleman, D.D., missionary to India, "The Indian Church"; the Rev. Fred J. Fiedler, superintendent of Inner Missions, Reading, J. J. Scherer, D.D., Richmond, Va., Board of American Missions, and Dr. Gould Wickey, Washington, D. C., Board of Education, spoke of their work; Miss Nona Diehl, executive secretary of the Women's Missionary Society, U. L. C. A., "Partnership Privileges"; Miss Mabel Dysinger, missionary to Africa, "Missions in Africa"; Samuel Lewis of the Virgin Islands and Rokura Yamauchi, students at the Philadelphia Theological Seminary, assisted in the program Tuesday evening.

Officers for the Biennium

President, Mrs. W. Gordon Williams, Forty-Fort, Pa.; vice-president, Mrs. J. J. Neudoerffer, West Hazleton; recording secretary, Mrs. C. A. Matthias, Columbia; statistical secretary, Mrs. W. R. Maberry, Schuylkill Haven; treasurer, Mrs. Louis C. Haas, Bethlehem; archivist, Mrs. Walter S. Wells, Reading. The officers were installed by the Rev. M. Leroy Wuchter.

MRS. W. S. DRY.

KENTUCKY-TENNESSEE LEADERSHIP SUMMER SCHOOL

THE first annual Leadership Summer School sponsored by the Kentucky-

Tennessee Synod will be held June 24-30 at the Covered Bridge Camp, Prospect, Ky. The work of setting up the school and its program has been in the hands of the Committee on Parish and Church Schools, of which the Rev. A. G. Belles



REV. A. G. BELLES,
Registrar

of Louisville, Ky., is chairman. Other members of the committee are the Rev. C. A. Robertson of Louisville, who was elected president of the synod at its recent convention, and who will serve as dean of the school; and the Rev. Howard Wessling of Wapakoneta, O.

Members of the faculty and their courses will be the Rev. L. L. Spenny, Covington, Ky., "The Congregation and Its Work"; the Rev. Ivan Heft, Louisville, "The Bible"; the Rev. Day B. Wertz, Nashville, Tenn., "The Christian Leader"; the Rev. H. C. Lindsay, Louisville, "The Doctrine of Redemption"; the Rev. H. C. Castor, Nashville, "The Church Worker and His Personal Life"; the Rev. J. H. Laughner, Louisville, "The Church Worker and His Group."

The afternoon will be given over to recreation, study and rest, and the evenings will have a varied program including moving pictures of Lutheran Mission Fields by Dr. Ira R. Ladd; a community sing, by the Rev. A. Vernon Hess; and a pageant under the leadership of the Rev. F. O. Taafel. The Rev. D. M. Funk will preach Sunday.

The purpose of the school is "to provide opportunity for additional training for leaders in church groups through courses accredited with the Parish and Church School Board of the U. L. C. A. and instruction for persons who desire more effective personal Christian living. . . ."

The charge of \$10 will cover all expenses of living. For special information write the Rev. Alfred Belles, registrar, 3811 West Broadway, Louisville, Ky.

NINETIETH ANNIVERSARY

THE ninetieth anniversary of Zion Church, Wheeling, W. Va., was marked with special services. The sermons were preached by two former pastors, the Rev. Philip J. Hoh of Egg Harbor City, N. J., and the Rev. S. K. Strauss of Holgate, Ohio. At Vespers the sermon was preached by the Rev. Charles G. Aurand, pastor of First Church, Wheeling. Large congregations were present for both services.

Zion is the oldest congregation in Wheeling. In 1938 a new Kilgen organ was installed. Ever since 1927 Zion has paid its apportionment in full besides contributing liberally to all special causes and appeals. Despite the years of depression and loss of many industries in Wheeling, Zion has maintained a steady growth.

Following the anniversary the membership is looking forward with great faith and under God's blessing is seeking to go forward in these days of stress holding high the lamp of faith and trust and ministering to the spiritual needs of the community. The work in Zion is financed entirely by freewill offerings. A. C. E. Grotke, D.D., has been the pastor of Zion since June 1927.



REV. C. A. ROBERTSON,
Dean

Memorable Graduation Services

A Distinguished Professor and an Esteemed Alumnus at
Southern Seminary

By Wynne C. Boliek

COMMENCEMENT exercises for the Lutheran Theological Southern Seminary, Columbia, S. C., were held May 14 and 15. The address at the annual alumni banquet on Tuesday was delivered by Dr. Oscar F. Blackwelder, Washington, D. C., of the class of 1920. The message emphasized the important place of the Church and its teaching in the world today. He said, "With the state of history so violently upset as at present, the task of preaching in the face of tragedy is exceedingly difficult and equally imperative.

"We need a larger working formula for an expanding universe and tragic world today. The formula is not likely to come from one superman as in previous centuries, but through all united together in a spiritual democracy. Ours is the task of endeavoring to get man to see and believe that something eternal is being done in the midst of this difficult world."

The banquet was held in the seminary dining hall and was attended by a large group of alumni and friends. The Rev. Earle Fisher of Greenville, Tenn., served as toastmaster. The Rev. L. Boyd Hamm of Kings Mountain, N. C., gave the toast "to our wives," and Mrs. W. A. Reiser of Augusta, Ga., gave a toast "to our husbands." Dr. E. C. Cooper, president of the seminary, introduced the special guests.

The annual business meeting of the Alumni Association was held in the seminary chapel at 3.00 P. M. This was in charge of the Rev. V. R. Cromer, Concord, N. C., president, and the Rev. Palmer P. Pierce, Columbia, secretary-treasurer.

Hajime Inadomi Addresses Mission League

For the annual public program of the Student Mission League the address was delivered by the Rev. Hajime Inadomi, Kumamoto, Japan, of the class of 1921. He emphasized the difference between the living faith and living the faith. He said, "The first is inspired of God, the second is more man made. The life of the Christian who experiences the living faith is not one to be ministered unto but to minister." He told of many of his experiences with boys in the school of which he is in charge. He told of how witnessing for Christ has changed many lives which show that Christ is still performing miracles today. He declared his interest in high scholarship standards but said he was more concerned about the Spirit of Christ living in the hearts and souls of boys who come to his school.

The address to the graduating class was delivered by Dr. W. H. Greever, secretary of the United Lutheran Church in America. The topic of this thoughtful message was "The Concerns of the Church for Its Ministry." The speaker said, "The church is concerned first of all with recruiting men for the ministry. This means more than just enrolling men for a period of training. The concern is about enlisting

young men for the more effective service. Second concern is about the training of young men for the ministry. Our colleges and seminaries, feeling this concern, should realize the great importance of bringing young men face to face with revealed truth. Emphasis must ever be upon the Word of God.

"A third concern of the Church is about the spirit of its ministry. The spirit of these men must be in harmony with God's will. They need at all times the motivating spirit of the in-dwelling Christ. The fourth concern of the Church is for the work of its ministry. This includes preaching the Word in its truth and purity. This means teaching so that Christian people may be rightly indoctrinated in Divine truth. This also includes wise counseling and guidance. The fifth concern of the Church is the discipline of its ministry which means both corrective and constructive. The sixth concern of the Church is for the support of its ministry. The Church desires proper support in every sphere to make its ministry effective."

The service was led by the Rev. C. E. Norman of Raleigh, N. C., secretary of the Board of Trustees. Mrs. J. L. Morgan of Salisbury, N. C., presented each member of the graduating class with a life membership certificate and pin from the Women's Missionary Society of the United Lutheran Church. This was made possible by home congregations and individuals.

A painting of the original home of the seminary, gift of the brothers, Dr. E. B. Keisler of Newberry, S. C., and the Rev. J. A. Keisler of Toms Brook, Va., was formally accepted at the final exercises. The house is the former home of Col. John Eichelberger, who gave use of a portion of it to the seminary when it was established in 1830, with the Rev. John G. Schwartz as the first and only professor.

Calls Received

President Cooper presented diplomas to the following. (The second location given after each name indicates where they have accepted calls): Luther Ballentine, Manassas, Va., Rural Retreat, Va.; John Barringer, Mount Pleasant, N. C., Hickory, N. C.; Clement Hahn, Mount Pleasant, N. C., Plains, Ga.; Ernest Misenheimer, Albemarle, N. C., Salisbury, N. C.; George Phillips, Salisbury, N. C., Hickory, N. C.; John Pless, Lexington, N. C., Lexington.

The following members of the graduating class have calls under consideration: Heyward Epting, Chapin, S. C.; Cline Harbinson, Maiden, N. C.; Paul Huddle, Bedford, Va.

The attendance at all commencement exercises was exceedingly good. During the first year as president of the seminary Dr. Cooper has made remarkable progress in all the work. The curriculum has been revised and the financial condition greatly improved. Officials of the institution are looking forward to continued progress.

MAPLE LEAVES AND BEAVERS

By the Rev. N. Willison, Litt.D.

IN the death of the Rev. Herman Sperling, Ph.D., pastor of St. Peter's Church, Kitchener, Ontario, there has passed from the stage of the Canada Synod a picturesque figure. There was only one Dr. Sperling in Canada. He was a big man, physically and mentally, and he had the independence of spirit of his proportions. His view did not always find favor, but that mattered little to him. He was a powerful preacher and a resourceful pastor, and great developments took place in his congregation during his long pastorate of twenty-seven years.

St. Peter's is the mother church of Kitchener and has a confirmed membership of approximately two thousand. The building is known locally as "the church with the revolving cross." Some years ago an immense illuminated cross was placed on top of the tower. Under Dr. Sperling's leadership a spacious and well furnished parish hall was erected. The church building was redecorated and given new appointments, and a large and beautiful parsonage took the place of the old home. Kitchener and the Canada Synod will not seem the same without this energetic and rugged personality. His passing will be sincerely mourned and the sympathy of the church goes out to the bereaved widow and her family.

Canadian Commencements

Before these paragraphs are circulated, the seminaries at Waterloo and at Saskatoon will have held their graduation services—Waterloo on the 27th and Saskatoon on the 29th of May. It is an interesting coincidence that at both institutions the graduating class numbers three and in both cases a Waterloo alumnus is the preacher for the occasion. Perhaps in the not too distant future there may be an exchange of faculty members or graduates for such functions. That would stimulate our interest in our common Canadian Lutheran possibilities and enterprises. Canadian Lutheran theological education has developed out of the need of the church. Waterloo began its work in 1911 and Saskatoon inherited the work begun by Pastor Goos at Spruce Grove, Alberta, in 1913. Because the Manitoba Synod began with pro-seminary instruction, the first graduates of the two institutions are farther apart than their beginnings—Waterloo granting its first diploma in 1914 and Saskatoon giving two in 1922. The example set by the United Lutheran Church in Canada has undoubtedly influenced other general bodies, but not until last year were any definite steps taken. In September the Norwegian Lutheran Church entered into an agreement with the United Lutheran Church for co-operative work at Saskatoon. The arrangement began auspiciously, and the first year has been completed most happily. At the convention of the Canada Conference of the Augustana Synod, held recently in Winnipeg, a resolution was unanimously passed to petition the Augustana Synod to seek from the United Lutheran Church an arrangement for co-operation at Saskatoon similar to that now in force with the

Norwegian Church. It is another step in the consolidation of theological work for all Lutheran bodies in the Canadian West and surely another step in the great progress toward the practical realization of Lutheran unity in Canada.

The Annual Convocation

of the University of Saskatchewan was held May 10 with impressive ceremonies. The reports showed that the number of students in attendance during the past year was much larger than that of the previous year, the total registration totaling more than five thousand. The university is well equipped and receives a grant from the Province of Saskatchewan of half a million dollars a year. Our seminary enjoys affiliation privileges and is represented on the Senate. So far the war has not interfered much with the educational program, but the President pointed out that it has affected the students in other ways to their harm. In recent years there has been among them a strong movement for the promotion of peace and international good will. The outbreak of the war has brought discouraging disillusionment and has weakened their confidence in traditional ideals. Their experience is another hint to the Christian Church to strengthen the hands of her pastors and educators. Only a steadfast faith in Christ can withstand the insidious assaults of modern worldliness.

GOPHER NOTES

By the Rev. A. H. G. Gjevne

MOTHER Earth is again carpeted with her mantle of green. Filled with the vigor of life are also the congregations on the territory of the Central Conference of the Synod of the Northwest. We learn that Grace Church in Alden, served by the Rev. J. E. Dehaan, will have its jubilee appeal June 30. Grace Church's property has recently been beautified under the supervision of a competent landscape gardener in the person of Mr. Martin Stuhr, father of Pastor Stuhr at Hartford, Wis. Shrubs and trees were donated by members of the parish. Pastor Dehaan was recently aided by his congregation in the purchase of a car. Congratulations, pastor and parish!

May 5, *First Church, Cannon Falls*, celebrated its fortieth anniversary. Overflow congregations attended both services. The president of synod, Dr. R. H. Gerberding, preached the sermon at the morning service on the subject, "Open Door." At the afternoon service, the Rev. A. C. P. Hays, a former pastor, preached and greetings were brought by many nearby pastors of various synodical groups. A combined choir from the churches at Red Wing, Goodhue, Zumbrota and Cannon Falls, and a Ladies' Chorus from our church at Lakeville, sang several numbers. The Rev. Harlon M. Miller has been the efficient pastor of this congregation for the past ten years. An offering of \$250 was received which will be used to reduce the indebtedness of the church.

Trinity, Lindstrom, served by the Rev. M. A. Haker, is making plans for its fortieth anniversary next year. At St. John's,

Stacy, served also by Pastor Haker, a motorized organ has recently been purchased and extensive repairs have been made to the parsonage and property.

Holy Communion Church, Minneapolis, served by the Rev. E. J. Wackernagel, received fifty-eight members from Holy Week through Pentecost. Pastor Wackernagel introduced the wearing of the alb on Easter, Pentecost and other festival occasions. At the recent meeting of the Central Conference Pastor Wackernagel was elected president, and The Rev. C. H. Bartsch vice-president.

Richfield Church, Minneapolis, has recently made extensive repairs to the parsonage. Pastor N. K. Feddersen, who serves this parish, will again serve as Dean at the Lutheran Lake Camp at Spicer, the week of August 4.

Three cities on the territory of the Synod of the Northwest have mayors whose church connections are held in Northwest Synod congregations. One of these is the *Hon. William A. Mossberg*, mayor of Red Wing and superintendent of St. Paul's Sunday school of Red Wing for twenty-four years. Mr. Mossberg's father was superintendent of the Sunday school of the Swedish Lutheran Church in Red Wing for thirty years. Pastor E. F. Marker serves St. Paul's.

On the far west boundary of the Central Conference we have Salem and Spencer in South Dakota. A class of fifteen, the largest in many years, was recently confirmed in *St. Matthew's, Spencer*, and a class of thirteen has been organized in *Christ Church, Salem*. After years of drought, prospects are bright this year for a harvest in view of excessive moisture. This summer, Christ Church will celebrate its twenty-fifth anniversary.

Redeemer Church, Minneapolis, served by the Rev. J. F. Marlatte, received 126 members from Ash Wednesday through Pentecost. Of these thirty-nine were in the children's confirmation class, twenty-eight in adult classes, and fifty-nine by letter and profession of faith.

The Young Married People's Group of Reformation Church, St. Paul, served by the Rev. F. H. Clutz, have recently presented a floor lamp to the church parlors. During the months of May and June Pastor Clutz is preaching a series of sermons based on the Ten Commandments.

On Pentecost, *St. Luke's, Oxboro*, confirmed the largest class in the congregation's history, there being sixteen boys and girls in the group. Twelve other souls were received into membership. Pastor J. R. Sonnenberg serves this splendid congregation.

Faith Church, Winona, served by the Rev. H. D. Amundson, has an adult Bible class which meets every Friday afternoon. There are twenty-five in this class and it has been active for the past thirteen years. It has no dues and makes no special effort to raise money, yet it has paid for the music and the salary of the organist and choir director for many years.

St. John's, Lakeville, had an increase of 33 per cent in its current expense pledges for this year and an increase of 10 per cent to benevolences.

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DISASTER TURNS TO BLESSING

JANUARY 8, 1939, the seventy-one-year-old, remodeled church of *Friedens congregation*, Gibsonville, N. C., and educational plant were completely destroyed by fire. While the ruins were still smouldering on that Sunday morning, the faithful congregation met in the cemetery across the road and voted to have a meeting the following Sunday in the high school for the purpose of laying plans for rebuilding.

At this congregational meeting a building committee was appointed and given power to proceed. A designer from the congregation was appointed and in a very few days eighty men, ten teams, three tractors, five trucks, a sawmill and a planer were on the grounds; 80,000 feet of lumber was given by the congregation, and the remainder necessary was purchased by the committee. The brick-laying and much of the interior finish was done by sub-contractors.

Less than five months after the fire the new, larger and better plant was completed and the congregation, realizing that they had far exceeded their own expectations, entered their new home with great rejoicing. *And it was paid for!*

Because of gifts and the manner in which the plant was built the splendid co-operation on the part of the pastor, the

Rev. John L. Morgan, the building committee, the designer and the congregation, no one will ever know the real value of the structure; but contractors and other builders have estimated the cost in the neighborhood of \$35,000.

The church is of Colonial design and is constructed of red brick. There are an auditorium, twelve Sunday school rooms, basement, and assembly room. The heating plant is of the air-conditioning type, and the windows are of art glass and were placed as memorials.

April 21, 1940, the cornerstone was laid and the church and educational building were dedicated by the pastor. The president of the United Synod of North Carolina, Dr. J. L. Morgan, preached the sermon and assisted in the services.

In the afternoon Prof. J. H. Joyner read a brief history of the 195-year-old congregation, and letters of greeting from former pastors were read by the pastor. Greetings were brought by the following pastors: Dr. E. Fulenwider, D. I. Offman, E. A. Shenk, C. E. Norman, C. L. Shipton, Roscoe Fisher and Dr. A. M. Knudsen; and greetings were read by Professor Robinson, J. R. Smith and Miss Ruth Moser.

The old pews in Friedens were saved from the fire, and new chancel furniture was finished in ivory and edged oak to match the walls and old furniture. In addition to the above plant a new sexton's home has been built on the grounds.

Kensington had grown to be the Aluminum City. The workers and executives sought home sites, and the city began to grow out along the level farmland on either side of the Leechburg Road. The city grew nearer and nearer to Bethesda Church, but Bethesda hardly knew it, for between the paved road and the people she should have served were two miles of dirt road.

"Pastor Paul Tau had tried to establish Sunday schools among these people in 1924 and they came willingly; but several misfortunes and the lack of real backing doomed these ventures to failure."

When Mr. Althof arrived as pastor of the Westmoreland Parish in 1936 he found twenty-two members. How to preserve this old congregation and at the same time have it serve the community became his problem. With the aid of the Board of American Missions and the officers of the Pittsburgh Synod students were sent to canvass the new field. They brought back a favorable report, and these people wanted a new church of their own.

Financial Support

The next problem was where to get the funds to move the old church or build a new one. The prospect was far from encouraging. But in 1938 Dr. P. H. R. Mullen, superintendent of the synod, informed them that he had enough money for a lot. After securing a location, and with the aid of a loan from the Board of American Missions, September 3, 1939, ground was broken for the new building. Pastor Althof worked with the rest to dig the cellar and erect the steel work. The upper structure is of concrete cinder block. The first Sunday in 1940 the group began meeting in the basement of the church, and attendance records increased rapidly. Many people who had been hearing of the new church began to realize that it was really becoming a fact. The attendance has increased to 110 and the Sunday school enrollment to 108.

Mr. Harry Kunkle, a former member, offered to pay the cost of plastering the interior, and the little church was finished and ready for occupancy. The total cost of building was about \$10,000.

Thus on the ninetieth anniversary a new chapter began in the history of Bethesda. Not only an old congregation, but an old parish has been saved from the fate that has overtaken many historic congregations—extinction. A new field is being reached with the gospel, and in that sense a new church is being established. An adequate building has been erected without overburdening and discouraging the nucleus of old and new members.

THE OLD SERVES THE NEW

The following is the story of an experiment in saving old congregations by placing them so that they can serve new fields without losing their identity or their old membership.

"With the dedication of Bethesda Church near New Kensington, Pa., recently, comes one possible answer to the question, What next?" writes the pastor, the Rev. Theodore Althof. He continues: "Bethesda is ninety years old. This is the second time she has relocated to meet the changing demands of the years. Originally the church was begun by the Rev. David Earhart and served Lutherans from both sides of the Allegheny River where Springdale and Tarentum are now flourishing towns, and from a radius of ten miles on the south bank of the river. This was 1850-1862.

"As more settlers came to the Pittsburgh district, the Lutherans in Tarentum and Springdale withdrew to build their own churches. This threw the center of the membership about four miles east near a small settlement called Markel. Being pioneers and used to pulling up their stakes, the members that were left built a new church back in the country near the center of their parish in 1864. Here the congregation flourished for many years and in many ways fostered Lutheranism in the Allegheny Valley.

Migration Cityward

"But the years again brought change. The sons of the men who had built the first and second churches left the farms to work in the cities round about. Gradually the membership dwindled to a handful of faithful ones. In the meantime New



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THANKS TO THE EVERY MEMBER VISITATION

A MEETING of the heads of the auxiliaries of *St. Paul's Church, Clinton, Iowa*, called May 7 for the purpose of surveying the financial condition of the congregation, revealed some pleasing information. The current indebtedness, which in July 1939 amounted to \$1,600, is now paid. The monthly income of the congregation has been stabilized and made adequate for the needs of the church through the Every

Member Visitation held last fall, and 75 per cent of the congregation are now contributing regularly. During the last fifteen months \$5,850 has been raised as "special," and has been used to reduce the indebtedness of the church property and to remodel the parsonage. The church debt now stands at \$13,800.

The accession of 256 baptized members, of whom 139 were confirmed members, together with the fine record of the last fifteen months and the bright prospect of the future moved this group of leaders to urge the council for a plan to remove the indebtedness on the church. A three-year plan to comply with this request will be put in operation by the council beginning June 1. The congregation has doubled its benevolences since the visitation last fall. The Rev. Carl V. Tambert has been the pastor since January 1939.

ADVANCE STEP TAKEN

MAY 11 the Wartburg Orphans' Farm School Board took action looking toward the erection of a hospital unit addition to the Marie Louise Heins Home for the Aged. The addition will house two hospital rooms of semi-private type, a nurse's room and an examination room. The entire plumbing system will be modernized, and running hot and cold water installed in each room. On the first floor a dental office will be installed, and a physical examination office for the children. The Board also took action to employ an attending physician at a regular salary.

Arrangements are being made for 125 children to go to the Gould Foundation Camps this summer.

Mr. William H. Steinkamp was unanimously re-elected president of the Board; thus he enters upon the twenty-seventh year of service in this office.

The new hospital unit will be a living memorial to Mr. C. F. Christopher Muller, who recently remembered the Wartburg, located in Mt. Vernon, N. Y., with a substantial bequest. The Rev. Dr. Herman Brezing is superintendent of this splendid institution of mercy in our Church.

NINETY-FIVE YEARS OLD

Philadelphia, Pa. May 5 the ninety-fifth anniversary of Bethanien Church was observed with a week of special services and gatherings. At the Sunday school hour the superintendents of Grace and Epiphany Lutheran Sunday schools brought greetings, and at the morning service the pastor, the Rev. Sigmund von Bosse, preached on "Your Bethany and Mine." Greetings were extended by Mr. Fred M. Haberlein, president of the congregation.

Social evenings were enjoyed Tuesday and Wednesday with greetings from Pastors Wilhelm Herrmann, D.D., Kurt B. Molzahn and Emil R. W. Schlick, and Pastors William Cooper, Henry Wacker and C. M. Bates. The Ladies' Aid sponsored the former gathering and the Sunday school the latter. Sunday evening, May 12, the Luther League held their meeting with Mr. Fred Feigel as their speaker.

PARADISE FALLS LUTHERAN ASSOCIATION DINNER

THE twelfth annual spring dinner of the Paradise Falls Lutheran Association held in Strawbridge & Clothiers' diningroom, marked a new high watermark both in attendance and program. By attracting members from many sections of Pennsylvania and New Jersey the committee was able to give an added touch of sociability to the gathering and provide the members with information to increase their loyalty to the Association as well to give them the talking points needed to interest other Lutherans in this Pocono Mountain resort.

In the absence of the president, the Rev. H. S. Kidd, who was unable to attend because of sickness, the Rev. Bela Shetlock acted as chairman and introduced the Rev. Dr. Paul J. Hoh of the Philadelphia Theological Seminary, who acted as toastmaster. By free use of his poetic ability, he called on the successive speakers by means of short descriptive poems based on the work of the individual in the Association's official family. The Rev. William H. C. Lauer of Philadelphia offered the invocation, the Rev. Dr. W. Herrmann led the singing and Rev. Dr. Ivan Hagedorn brought greetings from friends to the members of the Paradise Falls Association. The treasurer-manager, Mr. Erwin Moyer, brought the news that 800 feet of Pennsylvania's official propaganda film to be sent all over the United States to attract visitors to Pennsylvania, is devoted to showing the beauties of Paradise Falls. Last year, Warner Brothers, in their film on the beauties of Pennsylvania, selected Paradise Falls and Buck Hill Falls as the two most scenic spots in the Poconos. The Rev. H. C. Cressman of Allentown spoke on the future of the girls' camp, whose registration to date exceeds that of any year and the Rev. Fr. Flothmeier disclosed the plans for the lake and its added facilities for 1940.

The Arion String Ensemble gave three groups of highly appreciated musical numbers.

A birthday cake was presented to the Honorable Raymond Raff, Collector of the Port of Philadelphia, in honor of his seventy-fifth birthday. Mr. Raff gave the first section of land to start the Paradise Falls Lutheran Association and earned for himself the gratitude of the Lutherans interested in the establishment of a Christian vacation spot in the Poconos as well as gaining the title, "Father of Paradise Falls."

The program closed with technicolor pictures of Paradise Falls taken by Alfred Crawford and technicolor pictures of the Philadelphia Mummer's Day parade through the courtesy of Mr. Carl Finger of Philadelphia.

The announcement was made that hereafter Paradise Falls will be a regular stop for the Greyhound buses from Philadelphia and New York. This special service will begin June 15 and continue for the season.

The committee in charge of the program consisted of the Rev. Bela Shetlock, chairman, the Rev. Fr. Flothmeier, Frank Mueller, Erwin W. Moyer and H. E. Jacobs, all of Philadelphia.

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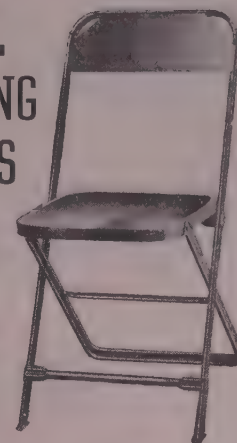
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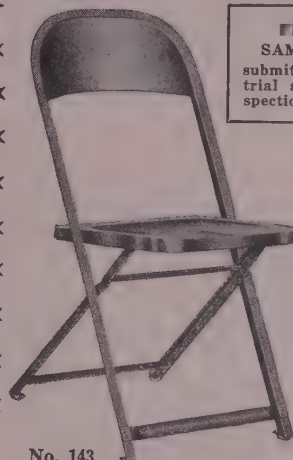


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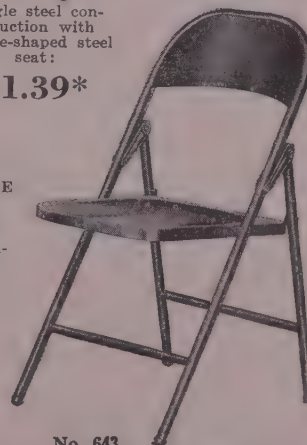


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A NEW LUTHER LEAGUE

THE first convention of the Allentown Conference Luther League was held in historic St. Peter's Church, Allentown, Pa., Saturday afternoon, May 4. The Rev. F. A. Posselt informed the delegation of the historic background of the church, relating that the statue of Martin Luther in the churchyard was the first and one of the only four likenesses in the Americas today. There were 111 delegates registered. Delegates and visitors totaled 177, and 29 Leagues of the conference were represented.

Mr. Mahlon Hellerich, president of the local League, extended a cordial welcome and said that their League was proud to entertain the first convention of this organization. Conference president, Clara E. Schleicher, responded to the greeting in behalf of the group.

George A. Eichler, Ph.D., superintendent of schools in Northampton and president of the Brotherhood of the Ministerium of Pennsylvania, spoke on "Real Values." St. Peter's Junior Choir sang a fine musical program under the direction of Mrs. Dorothy Erdell. The departmental program was presented in a short skit, "The Luther League and the Christian Life."

The synodical convention appeal was made by the chairmen of committees.

The following officers were re-elected: Clara E. Schleicher, president; George Berg and Adolph Pezoldt, vice-presidents; Katherine Frickert, recording secretary; Althea Carl, corresponding secretary; Margaret Christ, treasurer; Thelma Fritchman, archivist; LeRoy Dietrich, statistician.

After the business and devotional meetings, St. Peter's League served a fellowship dinner in the gymnasium, which was attended by one hundred delegates and visitors.

In the evening the Senior League of the local church presented a play which was greatly enjoyed by the conference.

PENSIONS AND YOUTH CONSIDERED

The Philadelphia District of the Central Pennsylvania Synod assembled for its spring meeting April 22, at St. Paul's Church, Lansdowne, Pa., the Rev. Maurice R. Gortner pastor. The church building had just recently been completed and dedicated. The atmosphere of the new church was conducive to the spirit of the organization of a new district. The Rev. Dr. C. P.

Swank, superintendent of synodical missions of the synod, preached the sermon, and Communion was administered by the officers of the district.

Several new members were welcomed by the president, A. C. Kanzinger, D.D., of Ardmore. The pastors who have entered the district since the last meeting are: the Rev. Paul W. Kapp, Audubon, N. J.; the Rev. Carl E. Yost, Collingdale; the Rev. Clarence Miller, Downingtown; the Rev. Stuart P. Garver, Friesburg, N. J.; the Rev. Charles F. Trunk, Jr., Phoenixville; the Rev. John Heller, Yeadon. Since this was the first meeting of the former Philadelphia Conference since the organization of the Central Pennsylvania Synod, it was voted that the group organize as the Philadelphia District, and that the present officers be the temporary officers of the district and present a constitution at the next meeting. The officers are: A. C. Kanzinger, D.D., president; the Rev. Robert Keeler, treasurer; and the Rev. Martin L. Tozer, secretary.

The Rev. L. M. Wallick presented a paper, "A Study of the Common Service Book."

The afternoon session began with devotions by the Rev. Robert D. Hershey, S.T.D., of Ambler, Pa. The pension work of the church was discussed by Mr. Harry Hodges, executive secretary of the Board of Ministerial Pensions and Relief. The inadequacy of the present system prompted Mr. Hodges to urge the Church to take immediate steps toward the institution of a contributory pension system. Mr. B. B. Slifer, president of the Board, was present and spoke of the need for prompt action.

"The Synod's Program for Young People" was the subject of a brief paper written by the president of the synod, Dr. M. R. Hamsher, and read by the secretary of the district. The Rev. Roy Yund spoke of the possibilities of effective work through the agency of the Luther League.

The Rev. Ivan H. Hagedorn, S.T.D., of Philadelphia, preached the sermon at the Vesper Service on "Giants in These Days." Dr. Hagedorn stressed the need today for giants in the realm of spiritual things. A representative number of clergymen and several laymen were present for most of the sessions. MARTIN L. TOZER, Sec.

EFFECTIVE WORK AT NEW CUMBERLAND

New Cumberland, Pa. The thirtieth anniversary of St. Paul's Church, the Rev. Elwood S. Falkenstein pastor, was celebrated with services May 5-12. The celebration began with the spring rally of the Sunday school. The anniversary message was brought by Dr. Charles P. Wiles, editor of the Parish and Church School Board, at the morning service. In the evening the pastor preached the sermon.

During the week, "The Unlighted Cross," a play, was presented, followed by pictures of Camp Nawakwa and a social hour; a dinner was held with charter members and recent accessions to membership as honor guests.

Sunday morning, May 12, Miss Nona M. Diehl, executive secretary of the Women's Missionary Society of the U. L. C. A.,

brought the message, and in the evening the pastor added members by confirmation and otherwise—and preached a sermon particularly appropriate to this group.

Pastors of this congregation since its organization May 1, 1910, have been Aidtkin G. Wolf, Dr. David S. Martin, Howard K. Hilner, John H. Lehn, and the present pastor since October 1, 1928. One son of the congregation, the Rev. Carl Black of Huntingdon, W. Va., has entered the ministry.

St. Paul's has a present membership of 471 baptized, 334 confirmed and 250 communing members. The Minutes of the West Pennsylvania Synod and of the Central Pennsylvania Synod reveal that this congregation has the record of meeting its apportioned benevolences for the support of institutions of the church and the general work with only a few exceptions. They have steadily reduced the indebtedness which was incurred by the building operations of 1928 and the purchase of the organ a year later. At the same time they have kept the building in excellent condition, and added equipment and made minor improvements which have contributed to effective work. It is hoped that the entire indebtedness will be removed before the observance of the thirty-fifth anniversary. The congregation is well organized, and its auxiliaries are active in the work for women, youth, children and men of the Church.

CONGREGATIONS

Louisville, Ky. Trinity Church recently celebrated the eighteenth anniversary of the pastorate of *Ira R. Ladd, D.D.*, in this congregation. Twenty-five new members were received at Easter, and attendance for the year was the best in the history of the congregation. New pews are being installed in the rear of the church auditorium, formerly a Sunday school room. New Junior and Intermediate departments with equipment have been installed in the basement of the Sunday school building.

Fifteen copies of *THE LUTHERAN* have been subscribed for by the Luther League. Dr. Ladd has accepted the presidency of Shakertown, Inc., being one of seven members of a self-perpetuating board, of a property at one time worth over a million dollars. Buildings, farm property, and trades are being rapidly restored. It is hoped that this will ultimately become one of the leading charities of Kentucky. Here and at nearby Harrodsburg, Lutheranism started in the Old Stone Church and spread to other parts of Kentucky.

Mansfield, Ohio. Dr. G. E. Swoyer, pastor of First Church, reports that the confirmation class this year was the largest in the history of the congregation, and numbered fifty-eight, twelve of whom were baptized. A total of sixty-eight adults were also received into membership, making a total membership of nearly 2,600 persons. The church has a seating capacity of 1,700 and was filled for the Palm Sunday and Easter services. In order to keep this year's confirmation class intact, each communion until next Easter the class will commune as the first group at the altar.

First Church supports John C. Finefrock, D.D., of India, as their foreign mission

pastor, and the Rev. Karl Wulf of Alberta, Canada, as their home mission pastor. At each meeting of the church council one of the members presents a chapter from Dr. Bagger's book, "40,000 Strong."

Eight sons of this congregation are now in the gospel ministry. At the meeting of the synod in Youngstown, Ohio, Mr. Richard Smith was ordained, the ninth son to enter this high calling. Dr. Swoyer preached the ordination sermon.

May 26 Mr. Smith preached in First Church and the Luther League presented him with a silk robe, in the purchase of which other organizations of the congregation participated. Mr. Smith has accepted a call to become pastor of Messiah Church, Constantine, Mich.

Year after year, this church pays its apportionment in full, believing that this is one of the very best ways to help build the Kingdom of God.

Newville, Pa. St. Paul's Church, the Rev. Robert C. Benner pastor, dedicated a Christian and an American flag which were gifts of the Sunday school. A beautiful brass altar desk, presented by The Children of the Church, was dedicated April 14.

Peoria, Ill. Grace Church, the Rev. Walter L. Wilson pastor, burned its mortgage at an impressive service April 21. For

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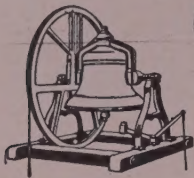
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the past seven years the mortgage has been reduced annually, and through the thoughtful provision of Mr. S. T. Weber, who left a sum in his will to the congregation, the entire mortgage has now been paid.

Riverdale, Md. Early in April, with the help of the Rev. George H. Eveler and the president of the Brotherhood of the Maryland Synod, Mr. Martin A. McGrory, the men of St. John's Church organized a Brotherhood. Mr. Arthur Grauholm was elected president. The last Sunday evening in April President McGrory installed the new officers and made plain to the congregation the aims of the new organization. The following Monday evening the new auxiliary held its first regular meeting and are now ready for action.

Springfield, Ill. On Palm Sunday the twelve surviving members of the twenty-four members of the confirmation class of 1890 were specially honored by Grace Church on the golden anniversary of their confirmation. The Rev. A. Burd Arganbright is pastor of the congregation. Eight were able to be present. Among the members of the class are Miss Annie Sanford, missionary to India, three missionary society presidents, and others still active in the work of the church. Grace Church will observe its centennial September 19, 1941.

OBITUARY

Benjamin Franklin Grenoble, D.D.

pastor emeritus of Amity Lutheran Church, Lena, Ill., passed away at his home in Freeport, Ill., Saturday night, May 11, following a heart attack.

The funeral service was conducted at Amity Church, Lena, Tuesday afternoon, May 14. The Rev. W. C. Satre of Lena and the Rev. G. J. Curran of Freeport conducted the service, and interment was made in the Lena Cemetery. Dr. Grenoble selected his own funeral text: "Lord, now lettest thou thy servant depart in peace, according to thy word, for mine eyes have seen thy salvation." Luke 2: 29, 30.

Benjamin Franklin Grenoble was born March 27, 1857, near Zion, Centre County, Pa., the son of Philip and Hannah Grenoble. He received his preliminary education in Pine Grove Mills and Penn Hall academies, after which he taught school for four years. In August 1879 he entered Wittenberg Theological Seminary, from which he was graduated in 1881.

May 1 of that year he accepted the Lutheran charge of Hiawatha and Pleasant Valley in Dickinson County, Kansas. He was ordained to the gospel ministry October 9, 1881, by the Kansas Synod. During his active forty-eight years in the ministry in addition to his first charge he served pastorates at Oxford Junction, Iowa; Iowa City, Iowa; Newton, Iowa; Camden, Ind.; Constantine, Mich.; Immanuel Church, Chicago, Ill.; Metropolis, Ill.; and Lena, Ill. He served the latter charge sixteen years and then retired, moving to Freeport. He continued to serve the Church as supply minister. Dr. Grenoble's years of retirement were active ones, and during these ten years he preached 300 Sundays in thirty-six different churches, eighteen being of the Lutheran denomination and eighteen non-Lutheran.

He was united in marriage June 7, 1882, to

Emma K. Hassler at Hiawatha, Kan. To this union four children were born: Herbert Richmond, Va.; Edna, Highland Park, Ill.; Mrs. Mary Whitcomb, New York City; and Olive of Freeport, Ill. His wife also survives. There are five grandchildren and one great-grandchild.

Dr. Grenoble served in many important capacities in the life of the church besides his congregational work. He was a delegate to the general conventions seven times; served as a director of Wittenberg College, Springfield, Ohio; was president of the Northern Illinois Synod as well as a member of many important committees of the synod. Dr. Grenoble will be greatly missed by his fellow pastors, many of whom went to him for counsel and who counted on him as ever ready to help in preaching for special occasions and supplying the pulpit in the pastor's absence. Dr. Grenoble's aim in the ministry was to preach the Word of God at every opportunity. W. E. Koepf.

George Philip Kabele, D.D.

In the homegoing of George Philip Kabele, D.D., the Church has lost a man whose sole purpose was to emphasize the Gospel and plant the Cross on high ground.

His last investment for Christ was as superintendent of the Sunday school at St. Matthew's Church, North Hollywood, from which church the service was held April 22. The Rev. Edward N. Spier, pastor, officiated, assisted by the Rev. William H. Derr, who represented the Synod of California and the Southern Conference.

As a member of St. Matthew's Church Dr. Kabele is mourned by a volume of friends. His efficient service, gentleness and kindness won him the honor and the respect of the congregation. Dr. Kabele was a man of great ability. Since his graduation from the Chicago Seminary in 1898, he organized the Lutheran Church, Platteville, Wis.; the People's Lutheran Church, Chicago; and Our Saviour's Church at Riverdale, Chicago.

In addition to serving congregations in Chicago, he also served churches in Goshen, Ind.; Mt. Morris, Ill.; Hays, Kan.; Fremont, Neb.; Medford, Ore.; and Fresno, Calif. He was honored in every locality in which he ministered by election to positions of importance, serving as president of ministerial groups and hospitals, as well as being recognized by his own synod as an authority on parliamentary rule. His church used him in drafting many of the resolutions which contributed to the church's present growth.

From the Chicago Seminary, Dr. Kabele received upon graduation the B.D. degree, and in 1930 Webster University conferred upon him the degree of Doctor of Divinity.

He crowded into sixty-four years an unselfish, sacrificing life that will honor his name and comfort his wife, Rosina; two sons, the Rev. David R. Kabele, pastor of Wilmette Church, Wilmette, Ill., and the Rev. Martin G. Kabele, pastor of Our Saviour's Church, Riverdale, Chicago; and two daughters, Mrs. Celeste T. Lyness of Troy, Mo., and Mrs. Ruth M. Allen, wife of the Rev. H. R. Allen, pastor of Grace Church, Phoenix, Ariz., who survive him.

Dr. Kabele was a man one could not help but love. The motto of his life was to put the best construction on all things. His fidelity and devotion demanded admiration. It was a pleasure to work by his side. Unassuming and humble, he carried on as he believed God would have him, with the one thought of glorifying his Master.

The Church's loss we know is his gain and in the preciousness of that thought his tired body changed residence from his earthly home in San Fernando, Calif., to his Eternal Home.

Under the shade of a giant pine tree within the shadow of the picturesque "Little Church of the Flowers" at beautiful Forest Lawn Cemetery in Glendale, Calif., he awaits the call of the resurrection morn. Edward N. Spier.

The Rev. H. A. Sperling, Ph.D.

The Canada Synod mourns the unexpected passing of one of its brilliant and most active clerical members; St. Peter's congregation, Kitchener, Ontario, has been suddenly robbed of its faithful pastor and shepherd; the family mourns the sudden taking by the cruel hand of death of a loving husband and father.

Dr. Herman A. Sperling had not been in his usual good health since the first of the year, but was able to be about his regular pastoral duties until the week before his passing, when he entered Kitchener-Waterloo Hospital for a surgical operation for the removal of kidney stones. He was under treatment for about a week, when he failed to rally from the operation, which was performed May 6. God called him to the Church Triumphant at 10.30 P. M., at the age of fifty-seven years.

Dr. Sperling was born at Wismar, Germany, September 21, 1883. He attended Brecklum Seminary and for two years attended Susquehanna University at Selinsgrove, Pa. Ordained October 3, 1909, he entered upon his first pastorate at St. Matthew's, Utica, N. Y. In 1910 he was united in marriage to Miss Alice H. Fuhrman, a native of that city.

He moved to Canada in September 1914, and took charge of one of the largest—if not the largest—Lutheran congregations in Canada at that time, St. Peter's, Kitchener, where he had a most successful pastorate of twenty-five years. Under his administration a new parish hall was erected, the interior of the church was rebuilt, providing a beautiful chancel for the rich Italian marble altar, a new organ, lectern, pulpit and baptistry. He was also instrumental in having erected on the tower a revolving, electrically lighted cross which at night may be seen for miles around. Just last year the parsonage next to the church was razed to make room for a modern residence for St. Peter's pastor.

Dr. Sperrling possessed unusual intellectual ability, was a consistent debater on the floor of synod, and was master of a keen mind. His sorrowing parishioners pay him this tribute: "He was a friend of the poor." He was one of the charter members of the Kitchener Family Relief Board and the community Welfare Society. For a number of years he was a valued member of the Kitchener Library Board.

A gifted and powerful preacher and exponent of the Everlasting Gospel, his pulpit, in which he had stood a quarter century delivering to his large congregations the message of his Master, was draped in mourning at the memorial service and for the two Sundays following, and remained unoccupied in honor and respect for the late pastor and preacher.

The funeral on May 10 was perhaps the largest ever held in Kitchener. From all walks of life people came. His bereft congregation was there sobbing and in deepest mourning. His fellow pastors attended in a body, as did also the pastors' wives. Officers of synod were in charge of the memorial service, the secretary, the Rev. H. R. Mosig, acted as liturgist; the president, Dr. J. H. Reble, preached the German sermon from Psalm 13:6, and Dr. John Schmieder of St. Matthew's Church, the English sermon based on II Tim. 1:12; while the president of conference, the Rev. S. J. Wittig, read the obituary. Interment took place in St. Peter's Lutheran Cemetery.

W. H. Knauff.

RESOLUTIONS

William L. H. Snyder

Whereas on February ninth in the year of our Lord one thousand nine hundred forty it pleased Almighty God to call unto Himself the soul of Mr. William Snyder, our beloved fellow worker in the service of our Lord;

And Whereas Mr. Snyder was at the time of his death the secretary of this congregation and moreover was active in furthering the plans of our fortieth anniversary year through which we are now passing;

Be It Therefore Resolved, That we record our deep appreciation for his untiring efforts and original contributions to the work of the Church. We remember his consecration to his task and the sincere faith which prompted his every act. We sadly miss him in the counsels of this body for he was clear in his thinking and thoroughgoing in his actions.

Our loving sympathy is extended to his bereaved family along with the comforting assurance that our faith in the risen Christ has made of death not a terminus but rather a gateway to Life Eternal.

Be It Further Resolved, That a copy of this resolution be sent to Mrs. William Snyder; a copy to THE LUTHERAN; and a copy to be filed among the records of this congregation.

(Signed) John B. Bruns, Pres.

Wm. H. Corydon, Sec.

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Hay, Edward G., from 25 Hillendale St., Rochester, N. Y., to 114 Fairview Ave., Rochester, N. Y.

Huthman, Walter, from Church St., Farnham, N. Y., to 3512 Clinton St., Gardenville, N. Y.

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Pell, J., from R. F. D. 1, Emerald, Nebr., to Blue Hill, Nebr.

Schrader, F. H., from Hampstead, Md., to Manchester, Md.

Schrader, Theo. A., from Wentzell's Lake, Nova Scotia, to Verona, N. Y.

Sterzer, K. F., from Box 484, The Pas, Man., Canada, to Leask, Sask., Canada.

SYNODS

The Evangelical Lutheran Synod of Canada will hold its seventy-eighth annual convention beginning June 11 at 7.30 P. M., in Zion Church, Stratford, Ontario, the Rev. H. F. Gruhn pastor. Opening service, the Confessional Service followed by the Holy Communion.

C. H. Little, Sec.

The twelfth annual convention of the Florida Synod will be held in the First United Lutheran Church, West Palm Beach, June 17-19, and will open with the Communion Monday at 8.00 P. M. The synodical sermon will be preached by President Paul G. McCullough.

The twelfth annual convention of the synodical Women's Missionary Society, and the thirteenth annual convention of the synodical Luther League will be held at the same time and place as that of synod.

William Ernest Fox, Sec.

The thirty-eighth annual convention of the Synod of Nova Scotia will be held in the Church of the Resurrection, Windsor and Allen Streets, Halifax, Nova Scotia, June 21-23, the Rev. E. E. Zieber pastor. The convention will open Friday, June 21, at 10.30 A. M., with the Service with Holy Communion.

V. Monk, Sec.

INFORMATION ON ASHRAM

An Ashram is to be held at Denver, Colo., by the Lutheran Student Association of America August 26-September 1. From Mr. William W. Zeller THE LUTHERAN has received the following notice: "To the Lutheran students of the North Atlantic Region: All students, pastors, or faculty interested in travel information for the Ashram, get in touch with William Zeller, 3221 20th St., N. E., Washington, D. C."



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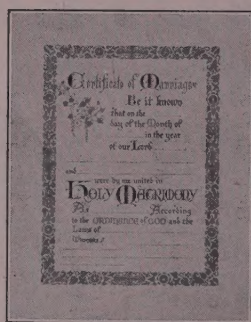
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